

The fyrst.

Weth & considereth himselfe & vnderstandith his owne
wisdomme hath lytell delyte in the vayne laude of the
worlde. If man had knowlege of all thynges in þ
worlde without charite what shold it auayle hym
in the syght of god that iudgeth man after his dedes
Refrayne thyn appetyte of iordynate desyre of curi
ous knowlege of those thynges þ rather shall dys
ease thy soule & withdraue it from the bnyte & chas
rtye of god / than excyte it therto. As wele many of
this maner of lerned men desyre to be reputed and
holden wysse in multiplynge wordes which if they
delyte the herynge / they refreshe & fede not þ soule
but lytel. But a good lyfe & pure cōsciēce refresseth
the mynde & enduceth man to haue ferme cōfidence
in god. The more knowlege that man hath: & wor
keth not comfortable: the more shall be his peyne at
the day of dome: & therfore exalt not thy selfe of any
crafe or cunnynge but rather fere that thou displeas
se not god i abusion therof. Remēbre if thou knowe
many thynges & exceedeth other in cūynge yet con
sider that there be many mo thynges that thou arte
ignorant of / & many that be more wyttie & excellent
& cūynger thā thou: If thou wyle pfitably knowe
& lerne desyre to be vnknewen: & of small reputacy
on: This is the moost expedyent and profytable sel
son: the very knowlege & cōtempte of thyn owne les
se. It is a grete wysdomme & pfectyon to haue of thy
selfe lytell confydēce and estymate well of other. If
thou seyst any persons openly synne or committe a
ny grete cryme: yet thou sholdest not iuge thy selfe

Imitatio cristi.

Al.

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better than them / for thou knowest not how longe
thou shalt pfeuer in goodnes or fro the same cryme
We be all frayle and thou shold Iuge no man more
frayle than thy selfe.



The.iii. Chaptre of doctryne of truthe.

That persone is happy whom truthe diligētly
ly informeth not by fygures or voyces say-
lynge but by inwarde inspiracion. Our opinyon / &
vnderstandynge many tymes disceyueth vs. What
auayleth it vs for to labour busily for y^e knowlege
of those thynges / whiche shall nouthet helpe vs yf
we knowe them nor disauantage vs yf we therein
be ignoraunt at the day of iugement. It is grete fo-
ly to dyspse thynges profytable / and necessary / &
to labour for those thynges that be curious & damp-
nable. Blessyd is that persone whome god techeth
for in hym be all good thynges that man may wyll
or desyre. A good lord: in thy gracious presence let
other doctours and all other creatures kepe sylence
& thou onely speke to my soule / for the more man is
iopned te hym in inwarde mekenes: the more he res-
ceyuech of spirituall lyght of grace. Wherby he pnos-
doeth many secrete mysteries hym from other peo-
ple. The pure symple & stable mynde is not ouercos-
me or febled / for it referreth euery labour to the ho-
nour of god & inforseth it selfe to cesse from all other
thynges that be not in the syght of god acceptable:
Who resisteth and letteth a man more thā his owne
sensuall affeccion: We rede of many Emperours & cō-

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querours / that conquered kyngdoms and empyres
and yet neuer ouercame ne subdued theymselfe / for
that is one of þ moost victorions conquestys / where
man perfyte ly ouercometh hym selfe . This sholde
be oure dayly batayle to stryue with oure selfe / and
the more pyctoryes the soule hath of the bodye / the
more stronger it is : and more apte to encrease and to
growe in grace . Every perfeccon in this lyfe hath
some pfectyon annexid to it . And there is no knowe
lege in this worlde but it is myxt with some derke
nesse of ignoraunce . The humble knowlege of thy
selfe is more sure waye to heuen / than the curious i
quisition of pfounde knowlege of thynges vn ppy
table : the scyens of euery thyng well ordred is good
but a clere consyens / & a good lyfe is moche better .
And there be dyuers that study rather for excellēce
of cunnynge than good lyuynge : therefore they fall
in errour & bypunge forth lytell fruyte or none . O wol
de god they wolde indeuour themselfe as dylygent
ly to auopde vyce & plant vertue in theyr soules / as
they be to moue curious questions & multipli sup
flu^s langage : than there sholde not be so moche occa
sion of synne shewed to the people nor so moche dys
solute lyuynge i religion . At þ day of iugemēt it shall
not be layde to our charge what we haue red or lern
ed or how pleasauntly we haue lyued : but what we
haue don & how relygpously we haue lyued / Where
be now all þ royall poetes w theyr craftye coueyed
poemes & elegant oratours with theyr oraciōs gar
nished with eligancy : the philosophers with theyr

Imitatio cristi.

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pregnaunt reasons & sentences. Diuers of these maner of clerkes we haue knowen in oure dayes now theyr curiosite is passed and other mē occupie theyr prebendes & promotions that they possed: If they were here nowe agayne I suppose they wolde neuer labour so busily for curyosyte in knowlege ne tēporall promocyons. Nowe they had leuer than all this worlde that theyr entēt had ben accordynge to the holy doctryne of scripture than y study had ben happy. O howe many in maner of euery state perissh in this worlde by vayne glozy that more desyre to please prynces and prelates & other patros for a temporall promocyon thā truly & inwardly to serue god for the promotions eternall. These desyre rather by pompe & pryde to be grete in the worlde: thā by mekenes & charyte to be in fauoure with god: & therfore they vanysh in theyr thoughtes & desyres as the smoke y euer the more it ascēdeth the more it fadeth & faileth. That persone may be named great in grace that is inclyned with charyte & is perfytlly obedyent by humyltyte contempnyng y inordinate desyre of preemynēs or of dignite. And he is prudent that reputeth all worldely pleasures & goodes as vyle dunge in comparyson of the celestyall goodys whiche we shall haue in the perfytle possession of the loue of Jesu cryst. And y pson is verely well taught y euer inforseth hym selfe to forsake his owne wyll and foloweth the wyll of god.

The fourthe Chaptre is of credence in beleuyng.

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It is not expedyt nor wysdom to beleue eue-
ry worde or inly mocyō of our mynde: but we
must consyder that it is accordyng to the scripture
of god & in no wyse contrary therto. But I lament
for sorowe the lyght & frayle disposicion of the iper-
fyte people that be swyft to beleue & specyally those
thynges that be the hurt of theyr owne soules and
þ deturment of theyr neyghboure. But the wyse &
perfyte men knowyng the fraylte of man more p-
ne to euyl than to good be not so lyght to beleue es-
uery worde that they here. It is grete wysdom and
also dyscrecyon to be sober in iugemente & other des-
lynge & not to haue ouermuche confidence in our p-
prie dedes ne to reherse other thynges lyghtly beles-
ued & herde & euer to gyue hede to take counsell of a
wyse & a well consyence man & euer gladder to be
instructe of another than to folowe thy pprie intens-
cyon or mynde. A good lyfe maketh þ to be reputyd
wyse in the syght of god & to haue in many thynges
experpence. Euer the more meke & obedynt a man
be to god the more wyse & quyet shall he be.

CThe. v. Chaptre is of þ redyng of holy scripture
The pꝛicipall thyng þ we shall inquyre i scrip-
ture is charite & not elygance in speche & we
shold endeuoure our selfe to rede the scripture with
as grete feruour of spyrte as it was receyued fyrste
And wysdome wolde we sholde folowe those aucto-
res and bokes where we may haue most swete & p-
fyttable fedyng for owre soule. The same of socell

philosophers the knowlege of poetes & retorike as
a smoke or fume vanissheth away: but the truth of
god & bydeth without ende. and as our lord speketh
to vs without excepcion of persone moost expedient
lye to vs so we shall without ony excepcion of feyth
full persone or werke study / and rede those werkes
that most we thynke sholde please god & to vs most
pftytable If thou wolde drawe the spirituall water
of wysdom out of the Well of scripture inclyne y bes
sell of thy soule by mekenes & confidence without de
sire of curyosite or name of excellence Inquyre dily
gently & quietly receyue the holy sentēsis of sayni
let not the puerbes & holy Wyle similytudes of blef
fyd faders displese y for they were not spoken wout
Che. vi. Chaptre of affeccions lordynate. (cause.

Whan someuer a man hath inordynate desyre
to ony thyng than he is made inqete i hym
selfe the proude mā and the couetouse be neuer quis
ete in theyr myndes. But a meke and a poze man in
spyrte be conseruaunt in grete quyetnes of mīde /
That persone that is not mortyfied perfyty is so
ne ouercome in lytell & byle tēptacions & sone incli
ned to sensible pleasures. And yf he shal withdrawe
his mynde fro erthly thynges it is with grete diffy
culte. And therfore they haue grete heuynes i herte
& sone be miscōtent if they be resisted. And if they fo
lowe theyr sensuall appetite anone they be greuyd
w rumours of cōcypēce in as moche as they haue fo
lowed the sensuall passiōs y rather dispose to inqui
etnes of mynde thā rest in resistige sensuall passyōs

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pleasours we shall come to pfyte rest & in folowynge them to grete inquietnes. Ther may not be conteyned rest i the herte of man that gyueth hym selfe to execute his carnall desyres oz moche is conuersant with outwarde thynges but in the soule that hath moost delyte to god & in inlye goodnes of thy soule may be founde true rest.

The .viij. chaptre of vanyte & elaciō to be auoyded.

That pson may be called vayne that putteth his hope i ony man oz creature. Take it not for no repzeue to do seruyce to other oz to be reputed pooze for the loue of Jhesu Cryste haue lytell confydence in thy selfe but that thy hole hope and trust be in god / do that is in the to please his grace and god with his gracious assistēce shall be with the in thy wyll and dyrecte thy werkes: Haue neuer confidensce in thyne owne cūnyng ne in ony worldly subtylte of ony lyuynge creature / but in the mercyfull grace of god that neuer suffreth creatur synally to be without comfote that had they full confydence in hym and those that haue full assyaunce / oz hope in they selfe he maketh oz suffreth to fall and so subdueth them. Auauunce not thy selfe in y abūdaūce of ryches ne of grete powere of thy temporall frides but all onely in god: in Whome is all abundaunce of ryches and puyssaunce of myghte. And he aboue all thyng desyeth to gyue his owne selfe to those that dyspose them selfe to receyue hym by grace. Exalte not thy selfe of ony bodyly vertue for all suche sone be corrupte and vanishe away by a lytell infirmite

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Inhaunce not thy selfe of any naturall habilitie lest god of nature be mylcontente with the. Repute not thy selfe better than other: lest that thou be founde worse in the syght of god: that beholdeth the enlye dysposicion of euery soule/ and dyuers tymes discōmended those thynges that men in this worlde cōmendeth. And therfore if thy werkēs please men feare lest they displease god. And yf there be any goodnes or vertue in the: beleue that there is more in other. And euer desyre of god that the vertue of mekenes may abyde in the. It shall neuer hurte the yf thou iuge thy selfe the leest & most vyle of all other & in preferringe of thy selfe afore other thou mayste lyghtlye offende. There is true and sure pease in a meke soule. And in a proude herte contynuall enuye and indignacyon.

The. viii. Chaptre of moche famylarite to be auoyded.

Shewe not thy secrete counsell to euery man but to hym that is wyse secrete and dyedeth god. Inhaunt not moche the company of yonge persons and straungers. Use no adulatory for to come to any temporall promocion nor for that consyderacyon exercyse not moche the company of myghty & grete men yf be contynually busy in worldly thiges. Be desyrous to be accompanied with meke & charitable men: & with those that be of good maners/ & virtuous: & trete with them of those thiges that may edifye & strength thy soule & be not famylar wth any pson wherby thou mayst lyghtly be tempted or in

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famed. It is necessary to haue charyte with euery person: but not samplaryte but with those þ may helpe to promote the to the famylaryte of god / & of his aūgels. Somtyme we se that som men beyng of grete fame / and yet theyr bodyly p̄sence is not moche profytable / & there be som that with their bodyly p̄sēce wene to p̄fyte other. Whā they by their indiscressyon & euell maners rather discomfort / and hurte those that they wene to helpe & comforte.

CThe. ix. Chaptre of meke subieccyon & obediēce.

It is full grete meryte to stande in obedyence & forsake thy p̄p̄re wyll & perfectly to obey to the wyll of another. It is moche more sure to stande in the way of obediēce / than in p̄lacy. But there be many that be rather in subieccyon of necessity / thā of charyte / & they haue therin payne / & lyghtly gruges & haue not lyberte of mynde without they for the loue of god submitte them selfe. Kenne hider oʒ thyder / oʒ where thou wylte / but it shall be harde for the to fynde perfyte rest but vnder meke subiecciō of a dyscrete prelate. The Imaginacyon & Imp̄tacyōs of diuersytees of habytaciōs & places hath dyscepued many a relygyous persone. Euery body in maner is gladde to do that / that theyr mynde she weth them. It sholde be more to theyr profyte to for theyr appetite than if they condiscende therto. We woll that good shall abyde with vs / We ke our p̄p̄re wyll for the exāple & pleasure profytable peas of our neyghbour. Sy

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then no man hath all cūnyng therfore it is sytting
that no body haue to moche cōfidence in theyr owne
counsell. And yf thy vnderstandyng be good & suf-
ficient. Yet yf thou wylte be example of our sauour
leue thy pprie counsell or direction & folowe a noder
for thy mekenes thou shalt more profyt thā yf thou
folowed thyne owne Wyll. As we here the comone
prouerbe. It is moche more sure the wyle & discrete
counsell of another / than to gyue theym counsell y
Wyll not folowe it. It is a synne of pynacite & pry-
de ony persone importunly to offre theyr counsell / &
specyally where they can lytle profyte.

Che. x. Chaptre of superfluous wordes to be
auoyded.

That soule y desyrez inly perfeccyon of theyr
mynde must specially auoyde the tumultu-
behauour of worldly people. The busines of world-
ly actes though they be done With a good entente /
yet they lette & hyndreth the mynde of his gret per-
fession. Nowe I repente my superfluous langage / &
frequent inhauntynge of worldly company for by
these. ij. meanes we be often tymes hurte in our cō-
science. If it be expedyet and also you be disposed to
speke let it be profytable other to y honour of god y
edificacion of thy soule / or thy neyghbour. Also cons-
yder that all our good wordes be wyrtten of y aun-
gels of god / & our euyl wordes of our enemy the
uyll to our accusacion. And therfore it is mo-
re profytable whanne good folkes be all
one mynde to the mouyng of goodnes.

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te colys bnyte to gyder eche of them receyueth of o-
ther influence of hete. So good soules assemblede
to gyder for the encrease of vertue & chone of them re-
ceyueth of other influence of grace & encrease of bet-
tue and goodnes.

CThe. ix. Chaptre of the desyre to profyte spiri-
tually and pease to be purchasyd.

IT is one specyall meane to acqwyre prase not
to intermytte vs of þ wordes and werkes of
those that attayne not to vs. Howe maye that pers-
one be in gostely quyetnesse that moche intermyt-
teth tyme selfe of those thynges that he hath no cure
of: Or syketh occasyons outwarde and hath but ly-
tell recourse to inly habytacyon of his consyence.
Blessed be the true symple soules without ony dis-
ceyuable mynde that in all theyr lyfe and labours
truly entendeth for they shall come to the reste of
mynde and consyence. **C**The holy sayntes by mor-
tyfyenge / and subduynge theyr sensualyte to rea-
son all erthely thynges sette a parte they with all
their inly delectable desyres frely haue had their ho-
le medytacyon in our lord. But we be busy moche
in thynges transytoyre / and folowe oure passyons
that we maye not ouercome in maner perfectly one
tyce. **C**And therfore we be not ascended in the day-
ly praye and deuocyon and therfore we remayne re-
myde and boyde of deuocyon. The most pryncypall
cause why we haue no inly delectacyon or desyre of
heuenly contemplacyon is / for we be not fre or des-

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lyuered from our sensuall passyons & concupiscētis
ne inforce not oure selfe in to the holy waye that the
blyssed faders haue gone afore vs. Whan a litell ad-
uersyte cometh to vs we be sone ouercome & redy to
returue to the consolacyons of man. Where yf we
wolde myghtely stāde in batayll for the loue of our
lorde we shulde se the goodnes of his graciūs helpe
sente towarde vs. His grace is euer redy to gyde / &
helpe those that in spirituall batayll haue ful confy-
dence in hym. And he procurith occasyons of batell
to the ende that we sholde encrease the crowne of p-
petuall ioye by the meane of victory. Than lette vs
cutte away our inordynate affectyons / & passyons
that be the rotes of all inqwyetnes & than we maye
possesse a peassable mynde in god. If we wolde eue-
ry yere indeuoute oure selfe to ouercome perfectlye
one vyce / we shold in shorte space come to grete per-
feccyon. But If ere it be contrary bothe in relygy-
on and worldly people that after longe cōtynuaūce
in lyuynge they pceyue that the state goynge afore
hath be more vertuous & pure thā the present state
that they be in. The more we encrease in age / and
draue to our deeth the more dyligently we shold la-
boure for the perpetuall rewardis that he ordeyned
for those that order theyr lyues / and labours therto
The virtuous lyfe peynfull i y begynnynge by custo-
me returneth to grete persyte pleasure It is harde
to leue customes in pleasure. But it is more payne
with out mesure to leue y eternall pleasure that for
dāpnable custome shall be lost. Euer stryue myghte

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tely agaynst the fyrst mocyons that inclyneth vs to synne & resyst þe euyll customes for the léger they cōtynue the more harde it shalbe to resyst the. If thou woldest cōsyder how grete inly peas thou sholdest cause i thy selfe & in other mesche wyng outwarde pleasures & in subduynge inordynat affeccions & desyres contrary to reason. I suppose thou woldest be moche more diligent to come to spirituall encrease of lyfe.

CThe. xij. Chaptre is of the profyte of aduersyte.

It is expediēt to vs to suffre aduersite / where by man returneth hym to the cōsyderacion of his present state / wherein he reputeth hymselfe as a pylgrym / & therfore he hath no assiaūce i this worlde. Also it is expedyent that we suffre contradiccion & be cōtempned of the louers of the worlde wherby we shall be induced to mekenes / & auoide baynglosse whan we pcepuē our owne fraylte & be cōtēpnyd of the worlde / we be compelled to leue our selfe & þe worlde & holy to retorne vs to god / in whome yf we wolde feruently insyre our selfe it sholde not be grete nede to seke outwarde consolacyons. The more a good soule be troubled bodely or ghostly / the more it knoweth god necessary to hyt / & laboureth to haue him by assistance of his grace. Also than it lamēteth & soroweth for the synnes þe it hath done / & more heretely prayeth to be delpyered of his inquietnes & mysery also tribulaciō maketh a mā wery of this worlde & to desyre blessing to be departed therfro & be adscryt. for he cōsydereth þe he shall neuer haue ppyte

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peas afore that we be with hym whiche by þe pryce
of his precious blode hath purchased ppetual pleas
sure & peas for hym selfe & his scruauntys that a ly
tell space wyll stryue ayenst synne & wyckednes.

¶ The. xiii. chaptre of resystēce agaynst tēptacions

AS we rede in scrypture & þe wordes of Job
The lyfe of man vpon erthe: is temptacyon
Therefore it is expedyent that euery personē prudēt
ly gyue hede to watche in prayer beleue not þe deuyll
that neuer slepeth but with a thousande snares / and
subtiltes iportunably assaylynge vs / fynally intens
dyngē to deceyue vs. There be none so holy in this
worlde but they haue tēptacyō / & yf it be for þe tyme
greuous / yet if it be resisted it is very profitable / for
therby man is mekēde / purged & infourmed by
experyence. The sayntes that be now crowned in
heuen obteyned theyr victoꝝ by tribulacyon & tem
tacyon. And those þe were ag cowardis in trybulas
cyon & tēptacion fynally ouercome / be taken ppetu
ally prysoners i helle. And there is no religio nor sta
te so pfitene no place so holy in this worlde without
aduersite & tēptacio. And therefore there is nother or
drene place here in this lyfe where man may be ful
ly assurid to auoyde all perill of tēptacion for in this
corrupte body of ours we bere the mater of inordy
nate concupiscence & tēptacion. One tēptacion or tri
bulacion departinge another comynge to vs. there
fore it is expedyent that we be alway armed with
patyence & exercysed in vertue. There be many en
tendynge to fle temptacion / that fall therin the mos

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re/for by bodely fleyng a man shall nat be made sure: but by perfyte pacyēce and mekenes we shall be made stronge to ouercome all our enemyes and tēptacyons. Tho that labour to auoyde the outwarde occasyons and nat cut away the inly inordynate desyres: theyr trouble & inquyetnes shall moze & moze encrease. And thou shalt moze lightly by pacyence and feythfull confydence in our lord and sauoure ouercome thy tribulacion/ than by thyn owne ppre vertue or strengthe. And in great tēptacyon ble the counsell of a wyse and dyscrete persone / and be nat rigours to the persone tempted: but euer be glad to conforte hym as thou woldest desyre for to be done to / yf thou were in lyke trouble. The begynnynge of all euyll tēptacion is inconstaunce of mynde & lytell confydēce in god. For as a shyp without a directour is moued with euery wynd: so a soule that is nat stapled in god: as the fire proueth golde: so tēptacyon the ryght wyse man/ as a bell vntouched is not perfytely knowē whether it be hole & of perfyte sounde or dyscraied. So man touched by trybulacyon is known whether he be hole in the vertu of patience or nay. And euer moze loke dylygētly that the temptacyon in the begynnynge be resysted / for than the ennemye is soone ouercome whan that he at his fyrste enterynge fyndeth the gate of our soule shytt agaynste hym. That syckenesse that by longe cōtynuaunce is in maner incurable in the begynnynge myght haue ben recoueryd with a very smalle & an easy medecyne. And this subtyll dyscey

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uer assayleth mannes soule fyrst with thought on
ly & then wth stronge Imaginacion/Whiche folowith
cruyl delectacion: & vnclene mocion/ & so at the laste
the enemy entreth into the mynde with dedely con
sent to lyue and for there was no resistēce agaynst
hym in the begynnyng/ he holy entreth in the cons
clusyon. And euer the more remysse a soule be in res
ystyng the more vnmynghyte is made to resyst: &
the enemy more stronge & cruelle. There be some y^e
in the begynnyng of theyr cōuersion suffred great
temptaciō: some in the ende of theyr lyfe. And some
by the space of all theyr lyfe. And some that in the p
cesse of all theyr lyfe haue but smale temptaciō & all
this cometh of the great wysdome/ & equite of god
that passeth the state & the merites of euery soule: &
ordreth all the trouble & temptacion in this worlde/
to the perpetuall helthe of his electe chyldren & ther
fore we shulde of no wyse desyre whā we be tēptyd
but the more mekely retourne to our lord with des
uoute prayer & beseeche hym for his fatherly mercy/ &
pyte to directe & preferue vs ī all tēptaciō. And after
thapostle Paule y^e it wolde please hym so euer to pres
uent vs with his grace y^e we be not overcome with
the myght of tēptacion. And amonge all the allec
tyues wherby we maye enduce our lord to assist vs ī
our trouble is p^{er}fyte mekenes/ for as (Dauid saith)
he shall saue & exalte those that be meke in spirite ī
tēptaciō & tribulacion man is p^{ro}ued how moche he
p^{ro}fiteth & his true is more manifeste. It is no grete
maruell if a deuout man wthout tēptaciō haue feruor

¶ The fyrste

of spirite. But they that in tyme of aduersyte can asplye themselves to haue seruour of spiryte it is a sygne of stablenes & grace for to come. There be some þat be kepte fro grete tēptacyon / & yet in smale & dayly tēptacyons they be oftymes ouercome With lytell tēptacion. Therfore in grete tēptaciō they euer fere to be ouercome.

¶ The. xiiij.

Chapter of vndiscrete iugement to be auoyded.

O yue hede that thou consyder well thy propre warkes and be not redy to iuge þat dedes of a nother that pteyneth not to the ne for whome thou shalt gyue none accōpt at thy dethe. Man laboꝛeth in vayne oftymes in iugynge other men & soone of fendeth / but in serchyng his owne defautes & consyderynge them he euer laboꝛeth frutfully. And we comonly be redy to iuge after oure affectyons & many tymes we erre frome the truthe in iugement for our pryde & synguler loue. And good were oure entent & desyre we sholde not be so greatly troubled in the resustence of our sensuall desires. But there is some inwarde inclynacyon or outwarde affectyon þat withdraueth vs fro the very affectyon and desyre that we shold haue. There be many that in thynges that they do rather seche theyꝛ owne lucre than the pleasure of god or the comyn ppyte of many other. & they thynke theyꝛ mynde is set & pacyfyed if they obteyne theyꝛ purpose & yf the cōtrary fortune they be moued w̄in pacēce & be myscōtēt. And for dyuersites of affectyons / desyres & opinions þat be amonge the people oftymes be some dissencionys / & debatys

Parre.

amonge frendes cytezins & deuout religious peple
It is harde to leue a custome of longe contynuaunce
& no man is glad to forsake his ppze appetite/ vnder
standynge and desyre. And thou be more redy to ap-
plye to thyne owne reason & vnderstandynge thā to
the holy doctryne of seruantes of iesu cryst. It shall
be longe or thou be gostly lyghtned for our lordes se-
deth not the grete habundaunce of spirytual lyght
but to the that forsake theyr owne ppze appetytys
and resons and folowe hym by mekenes. ¶ The
xv. chaptre of þe ppyte of workys donne in charyte.

Thou shouldest not do a mortall synne for loue
& fauour of ony creature/ ne for no erthly cre-
ature or worldly pmocō. For therby thou shouldest
put thy selfe out of the loue of our lordes & iocperdye
of the losse of euerlastynge promocion. And sometyme
it is expedyent to leue a good dede for the grete
necessite of our neyghbour or elles for a better dede
to be done/ wherby we be not hyndred in vertu but
rather promoted. The outwarde operacion be it ne-
uer so commendable in the syght of the people with-
out charite it awayleth not in þe syght of god whiche
accepteth more the faythfull entent and seruoure of
mynde/ that the many folde multiplyenge of grete
workes or of wordes. ¶ Tho persones done moche
that ordreth theyr lyfe to the honour of god and ra-
ther to the prosyte of the comon worlde than to theyr
owne synguler ppyte. There be many worldly peo-
ple that thynke they do many thynges of charyte
but they be rather done of carnalyte as all tho that

¶ The fyrste

do they? woꝝkes by the meane of carnall affectyon
ppre wyll/hope of pꝛinocion/ & alwey haue an eye to
theyꝝ owne synguler auayle. But charyte euer sclyp
neth to do that/ that pꝛyncypally may do honour to
god/ & obteyne the goodes goostly rather than tems
porall & in bodely goodes it pꝛeserueth the comone
wele afoze a pꝛiuatē & synguler wele/ the charitable
man enuyeth no man for any pꝛyuate ioye or pleasu
re/ ne he liketh not to magnify hymselfe but to mag
nifye & gloꝝp fyꝛe god / and in hym to be blessyd. He
cōmaundeth no man by adulacyon but he referreth
all cōmendacyon honoure & goodnes to god fynally
of whom cometh all grace & i whom all blessed crea
tures resteth perpetuall & in fynall felycete. O he ꝑ
had but one sparkle of charyte wolde repute al woꝝ
dly pleasures & loue but vanyte.

**¶ The. xvi. Chaptre how a man sholde suffre
the defautes of his neyghbour.**

Those fautes that we may not amēde in our
selfe noꝝ i other we must paciētly suffre tyll
that we se what our loꝝde wyll woꝝke or order there
in/ and thynke ꝑ it is ordeyned of our loꝝde for to pro
ue our pacyence without which our merytes be ly
tell to be pondered. And it is expediēt for vs to pray
to our Loꝝde that we by his grace may pacyentlye
suffre our necessary defautes. ¶ If thou monyſſhe
by broderly coꝛreccon thy broder/ or suster onys/
or wyse of theyꝝ defaute/ and yf ꝑ they receyue not
thy monycion stꝛeue not with them/ but commytte
it to god/ that his wyll and honour be done i all his

Parte.

Seruautes there is no euill i this worlde but he kno
with how he shall order it to some well & goodnes
& study patiently to suffre þ Defautes & ifyrmites of
other for thou hast many imperfeccions in thy selfe
Whiche other suffre in the If thou canste not make
thy selfe as thou woldest be in euery condyciō how
than sholdest thou desyre to haue another to thy ple
sure We wolde gladly haue other prynces & yet We
labour not to amende our owne offencys We wolde
that other that offendeth sholde be straitly correcte
& our selfe more culpable vncorrecte It displeyth
vs to se other haue grete liberte & priuilege desirig
that they shold be restrayned by lawe & statute and
we desyre our selfe to be at lyberte without lawe or
statute & so it appereth þ we full seldome prayse our
neyghbour as our selfe the whiche we sholde do if
we were wise. Our lord hath so ordeyned that we
shall lerne echone of other to bere patiently the bur
den of another for in this worlde there is no man w
out defaute no man without burden no man suffy
cient of hymselfe in wisdome or prudence & therfore
must echone of vs helpe to bere the burden of other
echone to comforte other helpe other instructe them
& monysshie them. And who is of more vertue it ap
pereth by þ occasiōs of aduersyte. Occasiōs ma
keth not a persone frayle but they shewe whether
he be vertuous or vycious.

The .xviiij. chaptre how a pson sholde order hym
If thou wylt haue peas (selfe to come to pease
and concorde with other thou muste make a

CThe fyrste

restraynyng in many thynges of thyne owne wyll
it is no lytell vertu to contynue in a company with
out dissencion or debate & so to contynue. Blessyd be
tho persons that whether they be religious or secus
lar that fereth to offende god & in theyr cōuersacyon
hurteth no soule & so endeth theyr lyfe in the loue of
god & of theyr neighbour. And thou wylt surely stā
de in vertue repute the as an outlawe & a pylgrym
vpon erthe & repute thyselfe byle for þe loue of chryst
yf þe wylt be his discypyle & folowe hym who so euer
seketh in this worlde ony thyng but god & þe helth
of theyr soules they shall fynde nothinge but tribula
cion & sorowe þe pson can not longe stande in qetnes
þe laboureth not to meke hymselfe in his propre repus
tacion & to be subiecte to other remēbre that thou ca
mst to this worlde to serue & not to rule after thy p
prie plesure & know þe that god of his goodnes ha
th called the to þe religion of cristis saythe þe by payens
ce & deuous labour þe maist be made apte to repgne
in toy & rest. For as golde is proued in þe fournes so
man by tribulacion in þe whiche no man may longe
contynue without he meke hymselfe w all his herte
by the example of our sauour rote of all mekenes.

CThe. xviij. chaptre of þe examples of holy sayntis

O Thou dulle soule beholde the quicke exam
ples of the holy sayntes that haue ben afore
vs in whome floureshed the perfectyon of all relys
gyon and saythe / and consyder howe lytell thou do
este in the respecte of them and than thou mayst re
pute thy lyfe in vayne. **C**These saintes and louers

of our lord haue serued god in grete abstinēce hun-
ger/thirst/corde/i poze aray/in labour & fatigacyō/
in watchynge/restynge/holy medytaciō persecuci-
on grete oppressyon & many represses. O how grete
& greuous tribulacyons suffred the holy appostyls
martyrs/confessours/& vyrgyns/& all other holy sou-
les y haue folowed the steppis of our sauour they
haue hated the impedimentes of the lyfe of grace in
this worlde that they myght possesse the fruyte of
euerlastynge lyfe for to come. O how strayte & abie-
te lyfe ledde the holy faders in wyldernes how lōge
& greuous temptacions suffred they. And how fer-
ly haue they be assayled with the gostly enmy/ and
how many cōtynued feruēt prayer haue they offrid
to our lord. O to consider the grete rygours absty-
nence that they haue takē what zeale & feruour they
had to spirituall pfyte how grete & cōtinuall batell
they had to ouercome vice/& in all theyr lyfe and la-
bour how pure & ryghtwise was theyr entent euer
to god. On the day they laboured & in y nyght they
rested in prayer & yf they i the day laboured bodyly
yet they prayed in theyr mynde deuoutly/& so spent
they all theyr tyme pfitably & had so grete pleasure
in the seruyce of god that they thought euery houre
was shorte & had lytell mynde or none oft tymes of
theyr bodyly refeccon.

**The xix. Chaptre of the good relygyous exer-
cise of a relygyous soule.**

Ifke as a pson of honour is more precyously
besene in bodyly besturis y aperceib to man

¶ The fyrst

outwardly so they sholde indevour themselves accordyng to excede other with vertue in thyr soules & concyence wherin almyghty god loketh & delyteth. Whan it is endued wth sayre vertues & specially spyrtyuall men & women whiche sholde study to endeavour theyr selfe to appere in the syght of our lord pure as aungels. And every daye we sholde inforce our selfe to deuotiō & feruour of fayth as yf we were newly conuerted to the law & fayth of iesu crist & for as moche as we of our selfe may nother do well ne yet begynne to do well / than let vs every daye with all our inly strength and myght beseeche our lord that we may so deuoutly begynne the seruyce of hym that therby we may cōtinue to his pleasure and our perpetuall saluacion. We be many tymes mynded to do well and by a lytell occasyon we be letted. The purpose of ryghtwysmen dependeth more of the grace & dyrectyon of god / thanne in theyr owne prouydence. For man entendeth but god dysposeth. Lette vs inforce our selfe in that we may to the contynuaunce of our good purpose / and yet we be lyghtly lettyd therof. And thoughe that we may not continually be in the feruent loue and medytacyon on god / yet lette vs determine our selfe to vse it at the leste ones or wyse in y^e day / and apply vs to vertue. And annex to this purpose a feruente inuocatiō & prayer to god for his naturall pite & fatherly compassyon to gyue vs grace to cōplenishe & fulfill this purpose. And at nyght goynge to rest / than let vs discusse the dedes that we haue done that day

in wordes / workes / & thought / wheryn we comonly
offende god & if we fynde that we haue made trans-
gression in any offence aske we mercy with all our
herte. As it is great ieopardy an enemy or traitoure
to a pryncce or to a kynge that knoweth the cryme:
for if that man shulde slepe in the kynges palayes
amonge the true seruauntes of the kynge he shulde
rest in great ieopardye. So that pson that in this
worlde resteth in sinne amonge the seruauntes of god
of the which if some be charitably disposed as good
aungels & virtuous men: yet there be many euill as fe-
des & euill people: that euer be redy to do begeaunce
& euill / & therfore agaynst these we must continually
be armed with virtue & make restrynge agaynst
glotony: & thou shalt ouercome all other vices. and
in any wyse beware of ouer moche occupyte but o-
ther be exercysed with redynge wytyngge praying
or amendinge some profytable thyngge for the comone
well. And spirituall labours be more surely done in
secrete place than in comon: & be we nat slowe in those
thynges that shulde redounde to þe honour of god / &
comon profyte of man: & redy to those thynges that re-
turne to our synguler & ppe auantage. And it is nat
expediēt to continue alwey in one labour / but in one
maner on the holi day & another on the feryall daye
one the tyme of tribulation and tēptacion another i
the tyme of peace. And of þe festyuall day we ought
to solēpnise it accordynge to the solēpnite / so that þe
more highe fest & solempne the more inlye deuocyon
by ryght sholde we haue. And whā that one feest is

CThe fyrste

gone we sholde order our selfe to another feest as þ
fygure of the euerlastyng feest of heuen whiche as
for a tyme is delayde tyll we be more redy & anour
ned with charite & other vertues & our merytes cōs
plenished for the which our lord hath prefixed a ty
me in the which we ought to be cyrcūspecte & wat
chyng i stuous labour of þ which speketh our sas
upour i the pospell of Luke. Blessyd be þ seruaunte
þ is foude wakynge in the comynge of our lord. I
say surely to you sayth the euangelyst that our lord
shall promote hym to the place of eternall felicyte
where he shal haue all pleasure & goodnes that any
creature may of reason desyre. **C**The. xxi. Chape
tre is moche conuenient for relygyous people how
they sholde kepe theyr solytare lyfe & sylence.

And thou wylt withdrawe thyselfe from cur
tyous & superfluous wordes from ociosite
& vnprofitable langage than thou shalt fynde tyme
sufficyent & apte to haue good medytacions and to
remembre þ grete benefytes that god hath done for
the. The most holy men & women that euer were a
uoydyng all worldly company haue chosen to ser
ue god in secreete places & one holy man sayde I co
me neuer amōge cōpany but I depte with lesse stū
as it semeth me as we maye se by experyence yt is
more dyffyculte to kepe sylence in company than to
be so cyrcūspecte that we offende not in no circum
staunce of speche. It is moche more sure for a religi
ous persone to hyde at home in solytarye contem
placyon / than to be abrode in the worlde where he

Parte.

may lyghtly be brought in many folde temptacyōs
Therfore they that entende to come to spyrytuall p-
fectyon they must with our sauour auoyde the tur-
multuous cōpany of people & there be no relygious
people that with surete apere to y^e worlde but they
be glad to be dymysshed from worldly occupacyon/
And there is no man sure iⁿ prelacy but he that is res-
dy to be subiecte. And none that surely cōmaundeth
but they that be redy to be obedyent. And no man
surely ioyeth but he that hath testymony of a good
conscience. None speketh surely but they y^e be glad
in tyme to kepe sylēce. And euer the surete of blessyd
people is full of the drede of god & euer the more gra-
ce and vertuous they^e soulys were anourned with
the more meke & obedyent they were both to god / &
man. The suerty of euyll people ryseth of pryde / &
presūpcion & in the conclusyon it disceyueth them / &
if thou be monke of y^e charterhouse anker, or anke-
res as lōge as thou lyuyst in this lyfe euer beware
of presumed suerty & thynke that many holper thā
thou in the syghte of the worlde for they^e in warde-
lacyn & presumptiō haue perished & therfore to a-
uoyde this inwarde bayne glory & presūpcio it is ex-
pediēt that we be exersysed with tēptacyon. ¶ That
relygious soule that wolde & it might cōtempne all
transytory ioye and neyther wolde ne it mysted to
dele with the worlde. howe pure a consyēce might
it preserue. ¶ That soule that wolde putte a wey all
worldly busynes & wolde labour allonly for godly
thiges & godly goodes & put all they^e confidence in

The fyrste

god how grete peas & quyetnes sholde þ soule haue.
There is no persone worthy to haue heuenly conso-
laciō but if they exerceyse them selfe in holy cōpūctiō
& penaūce. Cōpūccion is remembraūce of our syn-
nes with grete displeasure which must be done i se-
crete place as (David sayth) Let thy inly sorow for
thy synnes be done in thy secrete chaūbre. O þ rely-
gyous person thou mayst fynde þ grace in thy celle
whiche thou mayst lyghtly lese wout in the worlde
And thy celle well inhaunted shall waxe swete, and
yf þ inhaunte it not well. It shall induce þ in to wes-
rynes & displeasure. If thou wylt in þ begynnynge
of thy cōuersacyon indeuoure thy selfe to brynge þ
in to a custome to abyde in thy cell with remēbraūce
that for a lytell tyme occupyng thy selfe well there
thou sholdest therby come to euerlastynge lyberte &
the abydynge that sholde be full plesāūt to the. The
deuoute soule in silence & quietnes moche pfytteth &
there cometh to thy vnderstandynge þ knowlege of
þ hynde scrypture of god. There it may fynde þ wa-
ter of contricion & teris wherby it may washe & cle-
se it selfe from synne. And euer þ more it withdraue
it selfe fro all wooldly tumultu⁹ busines the more fa-
myliar & dete it shall be to god. And tho persons þ w-
draue them from they⁹ wooldly frendes & knowles-
ge our lord with his aungels shal draue nere & a-
bide wth them. It is full expedyēt for a religious soule
le to auoyde þ unprofitable pleasure of wooldly sightis
nother desyre to se the wooldes ne there to be sene/
wh^{er} woldest þ se þ thynges þ by right þ mayst not

haue. And if thou myghtest haue it yet thou shouldest
haue ytell contynuaunce therewith for the worlde
passeth with all his plesaunt delites. The sensual de-
sires draweth & moueth a religious pson to go abro-
de but whan short reynynge or pleasure is past what
remayneth but remorse of cōscience & inquietnes of here-
te. It is oftymes sene y a glad goinge out foloweth
a soyr returnynge. And a mery euētyde foloweth a
soyr mozdō tyde for all carnall & sensual ioy entreteth
with delyte bodely but i cōclusion it displeith & hur-
teth. What mayst thou se wout thy cloyster y thou
mayst not se within. Beholde there heuen & the ele-
mētis wherof all erthly substaūce be furmed what
can thou se vnder the sonne that may ony space aby-
de. If all wordly pleasures & bodily were pset what
shold it be but a bayne sight lyft bp thy iyen to heue
& pray our lorde of mercy for thy synnes & necligēce
leue y vaine thiges to those y be bayne & attende to
those thynges y our lorde cōmaūdeth & shet y doze
of thy soule & call thy lorde Jesu to y & abyde with
hym i thy cell for thou shalt not fynde so grete peas
in no other place. And thou woldest not go fourthe
ne gyue attendaunce to thynges vnprofitable thou
sholdest rest in more quietnes. But yf y haue delyte
to here noueltyse thou must somtyme therof suffre
tribulacyon of herte.

The xxi. chaptre is of y cōpunciō of mānis hert
And thou wylte proffyte spyrtyually prefer
the in the drede of god and stande rather
vnder obedyence than in the propre wylle refrayne

The fyrst.

all thy sensuall partes with the byrdell of reason & temperance. Haue pite compunction of hert & thou shalt fynde inly deuocyon. Compuncyon & sorowe for our synnes sheweth many thynges to vs that a dissolute behauour hideth and leseth. It is maruaple that ony persone in this worlde consideringe his exyle & grete ieopardise can be merry in ony worldly thyng for the vnstableness of herte & neglygence of our defaults we perceyue not the sorowe of our soule & therefore we oftymes laugh baynly at those thynges whereat we sholde rather wepe. There is no pite libertie ne true ioye but in the good concyence and in the drede of god. That persone is happy þ hath grace to auoyde the impedymentyng of holynes of mynde & can assemble all the vertues of theyr soule in very true compuncyon & medytacyon of god. That plone is happy that auoydeth euery thyng that may of reason offende his concyence. Than they that be overcome of custurable synne let them stryue myghtely agaynst theyr custome. For euill custome may be overcome by good custome. Haue thy consyderacion fyrst of thy selfe / and monyssh the thy selfe before all other frendes. It is not expediēt that man in this lyfe haue many consolacions worldly and yf we haue not deuynne consolacions / it is for that we haue not true compuncyon of herte / or ellys that we refuse not bayne consolacions of the worlde we sholde repute our selfe bayne and vnworthy to haue deuynne consolacions but rather we deserue moche tribulacyon. The vertuouse soule wheder it consyder

Parte.

it selfe or another it fyndeth mater of compuncyon
and sozoweth for it knoweth that none lyueth in this
worlde without trybulacyon. The mater of true cō-
trycyon & compūccyon euer be our synnes & byces
whereby we be so dysposyd that we may seldome be
holde perfyte hēuēly thynges. And thou woldest
as busly remēbre thy deth as thou doest y^e lengthe
of thy lyfe thou sholdest more feruētly aply thy selfe
to amende the. And if thou woldest perfyte remē-
bre the outragious paynes of helle & purgatory. I
suppose thou woldest be glad to suffre trybulacyon
payne & labour here in this worlde with that thou
myghtest auoyde those outragious paynes of euer
lastyng damnacion. But for those thynges be not i
our consideracion & for we apply our selfe for worlde-
ly pleasure therfore we contynue remysse and colde
for lacke of grace & inly deuocyon. And for the myde
of man is not constaunt in vertue therfore the body
is more fraple & lyghtly offendeth. Therfore praye
deuoutly & mekely to our lord & y^e it wolde please him
of his grace to gyue vs the spiryte of cōpuncyon &
say wth the prophete. Good lord fede me wth y^e bres-
de of cōtriciō & wth y^e habūdaūce of teris for my dylke
The. xxiij. chaptre of the consideracion of the
mysery of man.

Where soeuer thou be or where soeuer thou
cōuerte the thou arte but a wretche wth
out thou cōuerte thy selfe vnto almyghty god wher-
fore arte thou troubled yf that any thyng happen
not to thy pleasure. What creature i all this worlde

CThe fyrst.

hath all his pleasure. Se not we that almighty god
suffered many iniuries & wronges / and that person
hath moost auantage in hope & moost suffreth pas-
sently for the loue of our lord. The frayle worldly
people be holdynge only outward thynges say th^e
Beholde howe good a lyfe this man hath howe ry-
che / howe grete possessyons / howe myghty power
howe stronge and fayre of nature. But those goodes
be of lytell certente euer in mouyng and they be pos-
sessed euer with labour and feere. Therfore beholde
y^e heuently goodes that shalbe possessed with all ples-
sure and neuer fade. The felicity of man stādeth not
in the habundaunce of worldly goodes / but hyt res-
quyret thynges necessary for this worlde. Euer y^e
more spirituall a man desyret to be / y^e more bytter-
nes he perceyuet in this worlde & more clerely percey-
ueth the fautes of our corruptible kynde / & therfore
the prophete David desired of our lord to be deliuered
from all suche necessary defautes that i maner
let men to come to pfectyō. But wo be to them that
knowe not they^r myserye / & wo be to them y^e haue
they^r greatest pleasure in this misery & corruptible
lyfe / for & suche myght euer lyue here they were cō-
tent dispylyng in maner the true felicity to come /
where every man that cometh is most pfectly suffe-
red. O howe unhappy & unseythful creature that by
in ordynate desyre of trasletory & erthly thynges arte
so blynde that thou hast no spirituall tast / but of car-
nall thynges. But at the houre of thy deth thy eyes
shall be opened with paynes and than y^e shalt know

Parte.

howe byle & lytell of reputacion these thynges were
wherin þy dydest put thyne vnhappy felcpte. But
the holy sayntes and the deuoute louers of god ha-
ue not pꝛyncypally attended to those thynges that
were plesaunt to the fleshe / or those thynges that
haue temporallye floꝝysshed in this worlde / but all
theyꝝ hope & entente was in this worlde to possesse
the goddes eternall. All theyꝝ desyre was exalted to
the moost hye and inuysyble good lest it sholde be
drawen to erthly thynges by þy meane of thynges
vysyble. O thou dulle soule that perseuerest in out-
warde trybulacyon / or inly temptacyon and i bothe
ouercome remembze that in tyme of trybulacyon or
temptacyon is þy most frutefull tyme of merite. For
thou must go throughe fyre and water befoze thou
come in to the place of fynall consolacyon and reste.
And thou shalte neuer ouercome vyce but by vyol-
ence / we may not longe be without synne / tydeous-
nes / or soze we as longe as we bere this frayle body
about with vs / we wolde be gladde to haue quyet-
nes frome all synne and mysery / but for asmoche as
we haue losse innocencye by synne we be not wor-
thy to haue here the place of ioy and felcrite. Ther-
foze we muste by pacience abyde the mercy of oure
lord vnto the tyme that oure miserable mortalyte
be perfittly chaunged in to the lyfe perdurable / and
immortall. O howe frayle is our humayne lynage
euermore prone & redy to vyce. This day thou arte
confessed of thy synnes: the yere day thou returnest
vnyndely to the same synne. Nowe thou purpos

CThe fyrste

sest to cesse fro thy synne and within the space of an
houre thou fallest vnto the same / as though thou
haddest made no promyse ne purpose contrary / and
therfore we haue suffycient occasion of humilitacyō
wherby we may manifestly perceyue our owne infyr-
mites & vnstabilenes. And that vertu that we longe
tyme laboured for & by grace obteyned his sone lost
by neglygence. And we be remysse & neglygent now
whan we be moost myghty to labour what shall
we do whan we waxe dull in wytte & feble in body.
How vnhappy be those that repute them selfe su-
re cessynge to labour agaynst vyce as they were su-
re in good lyfe. & yet there is no token in maner of p-
feccyon in theyr lyfe / & they that thynke themselfe p-
fite as I haue rehersyd it were expedient that they
were instructe as Nouices begynners to growe in
more perfyete vertues.

CThe. xxiiij. Chaptre of the medytacion of deth.

DRownde for thy selfe whyles thou arte here /
for thou seest that this day a man is / and the
morrowe he appereth not. And whā that he is with-
drawen frome the bodely syght / he is sone forgotten
gostely. O the grete dulnes / and hardnes of mānis
herte that more myndeth & prouydeth for transito-
ry thynges present: than eternall thynges for to cos-
me. If þu woldest i euery woꝛde / warke / & thought
remembre as thou sholdest soone dye than thou has
uynge a good conscyence sholdest not so inordynat-
lye fere deth. It is more profytable to auoyde syns
ne than to fle deth. If thou be not redy this daye to

Parte.

Dye by the same reason thou shalt not be redy to morrowe. For to morrowe is a daye vncerteyn and thou knowest not whether thou shalt contynue therto or nay. What auayleth it to lyue longe & thy lyfe to be lytell or nothyng amended. A longe lyfe encreaseth not alwey vertue: but dyuers tymes synne and byse. Wolde god we myght be conuersaunt every day in this worlde without ony offēce. ¶ There be many that counte many yerres of conuersacion, but full fewe of frutesfull lyuyng. ¶ It is ferefull to dye but parauenture it is more icoperdyous to lyue lenger. Blessyd be tho persons that contynuallye haue the houre of deth before their syght and that every day dispose them selfe to dye. Reduce to thy remembraunce some persone that thou haste seene departe and thynke also that lyke wyse thou must nedes departe whan thou rysyst in the mornyng dore whether thou shalt contynue in bodely helthe vnto vyghte. And therfore euer dyspose thy selfe to be redye that deth may neuer fynde the vnredy / nor a depart / and remembre howe many do departe sodaynlye / and whan they leest haue beleued they haue gone. The sonne of man both god and man our Iuge shall come that tyme whan we leest wene as he sayth hym selfe. Whan thy last houre cometh than shalt thou repente full sore of thy remysse / and neglygente lyfe. Howe gracys / and happy is that soule that now in this lyfe laboureth to be in that state that it despyeth to be founde in his deth. To contempne the worlde perfytely / ys a grete desyre to profyte inuirtue / for

The seconde

ue of dyscipline / labour in penance / a prompte Wyll
to obedyence / redye to forsake theyr owne Wyll the
supportacon of euery trybulaciō for the loue of our
lorde these shall enduce vs to haue a grete confyden
ce to departe happyly out of this worlde / It is mos
che better betyme to prouyde for thy selfe and fynde
thy goodnes before the than to truste to other that
parauenture shall nought or lytell prouyde for the /
And thou labour not now busily for thy selfe who
shall be busy for the in tyme to come. Nowe the tyme
is very precious. But it is lamentable to spende
that tyme vnprofytably where we myght deserue
goodes of the whiche we shoulde lyue and ioye eters
nally / the tyme shall come that thou woldest be full
gladde to haue one day or houre to amende thyselfe
in / but I knowe not whether thou shalt obtayne it
or naye. O thou vncircūspecte soule of howe grete
pell & fere myghtest thou delpue thy selfe of nowe
yf thou woldest now fere to offende god & suspecte þ
comynge of dethe. Study now to lyue so that in the
houre of thy dethe thou mayste rather ioye than fes
re. Lerne now to dye frome the worlde that than
thou mayst begyne to lyue with cryst. Lerne now
to contēpne all worldly thynges þ than thou mayst
frelly without ony impedimēt go to cryste. Chastise
thy body now by penaunce & than thou mayst ha
ue certen cōfidēce of rewarde. O thou vnwyse man
why makest thou so grete and sure prouysō for the
tyme to come / Whan thou arte not sure that thou
shalte not lyue one daye to the ende. Howe manye

Parte.

haue deceyued thynkynge to lyue longe & sodenlye
haue decessed. How oft tymes hast thou harde of
those that be departed/ how some haue be slayne w
swerde/ some drowned/ some fallynge fro hys place
haue broken theyr necke/ some ctynges haue be strā
gled/ some with fyre/ some with Iron/ some w thes
ues haue be destroyed & so the ende of euery man in
this worlde is deth/ & the lyfe of man in this worlde
as a shadowe vanyssheth away. who shall remem
bre or pray for the after thy deth thou knowest not
Therefore nowe instore thy selfe of ryches immortall
that shall contynue after thy deth. Euer laboure for
that thyng that may honour god & helpe thy soule
& attende therto study to make the sayntes of heuē
& the frendes of god thy frendes/ & they shall recey
ue y in to euerlastynge tabernacles. Thou relygy
ous soule behaue thyselfe vpon erthe as a pylgrym
& a straunger. For it pertyneth nothyng to the to
intermyt of y bulynes of this worlde. Preserue thy
herte fre & dyrecte it to our lord for thou hast no cy
te here abydynge & therefore directe thy dayly mour
nyng & prayer vpwarde/ y after thy spyrite depar
te fro thy body it may be worthy to be graciouslye
translated in to that celestyall & perpetuall Cyte.

The .xciiiij. Chaptre is of the last iugement and
paynes depured for synne.

All thy labours beholde the ende & howe y
shalt stande before y iuge to whom nothyng
can be hyd/ he that day shall nother be moued with

The fyrste

rewarde nor prayer nor any other cause that may be alegyd but he shall iuge þ is ryght wyse. O thou myserable vnwyse synner what shalt thou answer that daye to that lord knowynge all that ever þ hast done. If thou fere somtyme in this worlde the face of a mortall man whiche thou hast dyspleased howe moche more shouldest thou feere the face of this thy eternall Iuge why proudest thou not for the daye of iugement. Whan there maye no man be accepted or defended by another. But euerye man shall answer for his owne selfe. Nowe thy well ordered labour is frutefull thy wepyng acceptable thy mornynge worthy to be herde thy sorowe purgeth / and is satysfactorie. The pacient man that more lamenteth for the malice of synners. Channe for his owne iniurye hath an holsome purgatorie And lyke wyse they that praye for theyr ennemyes / and in theyr herte forgue theyr offences & they that saye not to aske forgyuenes of other for theyr offences. And be more redy to remytte thanne to be wrothe. And they that by vyolence restrayne theyr selfe fro synne / and euer be busy to make the bodye obedyente to the soule. All those haue an holsomme purgatory in this lyfe. It is moche more profitable nowe to purge oure synne / and bytte it awaye than to abyde the purgacyon therof with the fyre of Purgatory. Verely we deceyue our selfe by inordinate loue that we haue to our selfe. What shall the fyre come to deuoure but thy selfe. Euer the more thou spareste thy selfe nowe. And so folowyste

the sensuall appetite more greuous shalbe thy payne
 ne afterwarde and more greuous þ fyre. And there
 fore loke what thyng man more greuously offends
 deth in / and therein shall be his more payne. ¶ The
 glouthfull persone shall be punysshed with brennyng
 brondes. The glottones that hath consumed meates /
 and drynkes superfluously to the detrymēt of theyr
 body / and the iniury of the pore that famysshed for
 hunger / than shall they famyshe for hunger in so
 moche that yf they wolde desyre a droppe of water to
 mytygate that excedyng ardoze / that they shal suf
 fre / than it shall not be possyble to them to obtayne
 it. ¶ The lecherous people / and the inordynate lo
 uers of theyr lustys shall be compelled to drynke þ
 synkyng and abhomynable inflamed pytche / and
 byrmstone. And the enuyous people shall wayle /
 and howle as wode houndes. And so every synne
 shall haue his propre tourment / and payne correspō
 dyng to hym. And the obstinate proude / & couetyse
 persons shall be replenyshed with all confusyon / &
 penury. There shalbe one houre more paynfull and
 greuous / than here a hundred yere in bitter penaū
 ce. There shall neuer be consolacyon ne rest to those
 that be dampned / or shall be dampned / but here the
 troubled persons haue somtyme alieuiaūce of theyr
 paynes / and consolacyon of theyr frendes. Be now
 busye & soye for thy synne þ in the day of iugement
 thou mayst haue suerty with holy sayntes whiche
 than shall stande in grete constaunce agaynst those
 that haue vntyghtously vexed theym. And loke as

¶ The fyrste

they be nowte iuged of other men so than shall they
iuge other. **¶** Thā the pooze obedient soule shall haue
grete confydence / and the obstynate proude man
shall quake / and fere on every syde. **¶** Than shall they
be reputed wyse that haue lerned in this worlde of
our lord to be abiecte / and dyspyled. **¶** Than shall all
tribulacyon paciently suffered be full profytable / &
every iniquyte shall trouble the auctoz therof. **¶** Thā
shall every deuoute soule ioy and every wycked crea-
ture shall wayle and mourne / than shall the fleshe
that hath ben with reason chastised be moze gladd
than if it had ben alway in delectacion and pleasure
than the vyle besture shall shyne / & y glisteringe gar-
mentys shall be derke and vyle / and the poze cotage
moze of pryce than the grete glouryous palays edify-
ed for pompe / and pryde than shall be moze allowas-
ble a constant pacience than all vsurped power thā
shall the true obediēce of a meke religious soule be
moze exalted than ony worldly cautelous prudence
than shall a clere concience be moze ioyfull than the
arrogance of poetis / or philosophers / than the con-
tempt of riches be moze of pryce / than the treasoure
of all the erthe. **¶** Than thou shalt haue moze delecta-
cion in deuoute prayer than in y delectable fedynge
And thou shalt moze reioyce of the sylence that thou
hast kepte than of thy lōge supfluous speche. **¶** Than
shall thy holy werkes be moche moze of pryce than
the fayre and plesaunt wordes. **¶** Than shal a straye
lyfe & paynfull be moze pfitable than all worldly de-
lectacyon / lerne now to suffre smale tribulacyons y

Parte.

than thou mayst be deliuered from grete tribulaci
ons. If thou wylte in ony wyse by contynuaunce of
thy synne order thy selfe to the fyre make experience
Put thy hande in the fyre / If thou may not suffre
this lytell payne / howe shalte thou endure to suffre
thy hole bodye perpetuallie to be put in the fyre If
now a lytell passyon make y so inpayent what shal
the intollerable paynes of hell do to the. Than take
hede for thou mayst not haue thy full pleasure body
ly here / and in the lyfe to come the habundaunce of
spyrtyuall ioy. Therfore if thou wylte afterwarde
reygne with chryst in perpetuall pleasure folowe
hym here in this lyfe with penaunce. If thou hadst
dest lyued frome the begynnyng of the worlde to
this daye in all honour and pleasure that were poss
syble to be hadde in this lyfe they sholde now be all
past / as a dreame that shortly appereth / and soone
is for gotten. And yf thou sholdest lye nowelikes
wyse to the worlde's ende / and than departe what
sholde remayne of these pleasures nothyng. Than
we maye conclude that all worldly pleasure is but
vanyte / and all other thyng in this worlde is vany
te sayyng y loue of god / and his seruyce or ony
thyng ordred to these. That soule that loueth God
with all his herte / neyther fereth dethe inordynat
ly turmentes / iugement / ne helle. For perfyte loue
hath sure passage to our lord. Who someuer hath
delpte to offende it is no marueyle if they drede dethe
and theyr Iugemēt. And yf that the loue of god
maye not withdraue the frome synne / than hit is

¶ The fyrste

good & expedient that thou cesse of synne for the fere of the paynes of helle. And that pson þe preferreth ony worldly loue before þe loue of god can not longe stande in the state of grace/ but he shal soone be tyed in the snare of the deuyll.

¶ The .xxv. chaptre of the feruent emédacyon of al the lyfe of man.

I Oke that thou be wakyng & dyligent i the seruice of god & thou relygious soule remēbze busply whither thou art come/ & why thou hast forsaken þe worlde/ was it not for that intent þe thou sholdest become a spirituall man/ or woman/ and to loue/ & serue god onlye. Therfore incyte thy selfe to haue feruoure of spirituall profyte. For thou shalt shortly receyue thy rewarde for all thy labours and in that heuenly inheritaunce shalbe neyther sorowe ne fere. Now labour a lytell/ & than thou shalt fynde grete reste/ & perpetuall gladnes/ if thou wylt faithfully/ & feruently abyde in struous labour thou shalt fynde without doute that our lord shall faithfully & habundauntly rewarde the/ and haue hope þe thou shalt come to vyctory. But it is expedient that thou therein haue not to grete suerty/ lest thou be negligēt or exalted therby in thy mynde. There was a certayne persone that was oftymes folowynge in his mynde betwene fere & hope/ and on a tyme beyng full of anguysshe & sorowe in a chyrche fell prostrate to the grounde sayinge these wordes. O if I myght knowe whether I shall perseuer/ & ouercome this grete temptacyon that I am in/ anone he herde the

Parte.

answere of our lord shewed to hym in his soule say-
inge. What woldest thou do yf thou knewest that/
Do nowe that / as thou woldest do than / and there-
by thou mayste haue surete. And so anone he was
recomforted / and commytted hym selfe to the Wyll
of god / and of his flowynge and hystedfast mynde
was payled / and wolde no moze by curious inquy-
sytion desyre to knowe what sholde befall to hym
in tyme to come / but rather he studied to knowe the
Wyll of god / he studied to conferme his Wyll to the
Wyll of god / as well in the begynnynge as in the en-
dynge of euery dede that he sholde do. The prophet
Dauid exortynge euery man to vertue saythe. Do
Well and hope in god Inhabyte the erthe and thou
shalte be fedde with frutes therof. The contynuall
grudge and laboure of temptacyon and trybulacyō
with draweth ryght many frome profyte and fers-
uent emendacyon. Merely they that inforce theyr
selfe with myghtye applycacyon to ouercome those
thynges that be greuous and contrary to the helth
of theyr soules / they profite in exceldynge other / and
a man in mortyfyinge of his sensuall partes / and
ouercomynge of hymselfe therein specially he profy-
teth & cometh to moze habundaunce of grace but e-
uery man hath not in lyke to ouercome or to morty-
fy. A feruent louer of god if he haue mo and gretter
passyons or lettynge shall moze spyrytually profyte
than y stuous plone y hath lesse feruour to vertue
There be two thynges that specyally helpe a soule
to come to vertue to withdawe it selfe violently fro

The fyrste

those thynges that corrupt nature is inclyned to & feruently to labour for that grace or vertu þ we perceue we haue moost nede to. Gyue hede in ony wyse that thou auoyde those vyces i thy selfe that thou arte moost greued or myscontent within other mē and be gladde to gether vertu of euery stuous creature as the hony he gathereth his hony of dyuers floures so consyder all those þ thou arte cōuersaunt with. Those of echone of them some vertue refuſige they byce take the fayre floure frome the bꝛambell and hurte not thy hande of the thorne. And it happē the to be hurte indeuoure thy selfe to be recouered without delay. as thyn eye considereth the markes of other/so thou arte noted of other. O howe iocunde/and mery is it to be conuersaunt with company of honest name and fame/seythfull/and feruente in the loue of god. And contrary wyse it is greuous to be accompanied with tho that be disordered bothe to god and man/that neyther as louers ne seythfull subiectes haue complenished those thynges þ they be called to. How inconuenient thyng is a persone to be necligent in those thynges that he is called to of our lord/and to gyue hede to those thynges that he is not bounde to. Reduce to thy remembraunce the state of thy perfeccion þ thou arte called to the Imitacion of iesu cryst or seruice. Cōsider well his lyfe & how farre thy lyfe discoꝛdeth therfro & þ shalt fyde thy selfe no good dyscypyle nor scolar but rather a truande or a postata. That relygious soule that deuouely exercyseth it selfe in þ life and passyon of our

lorde shall fynde therein all thynges profitable & necessary for it & habundauntlye & shall not nede to seche any better thyng / than in this lyfe is cōteyned. ¶ That soule that myght alway haue the remēbraunce of Jesu crucified / how soone & sufficiently sholde it be enfourmed with knowlege necessarye. A fervent religious soule patiently suffreth & obserueth those thynges that be cōmaunded to it. And a neglygence & a remysse religious soule hath trybulacyon vpon trybulacion. And suffreth anguyshe & tribulacyon on euery party / & that is for it lacketh inly cōsolacyon / and is restrayned from outwarde cōfort. That religious persone that lyueth without dysceplyne is redy to fall to ruyne. And that man that euer seeketh more large maner and lyberte in his lyfe / shall be alway in anguyshe & trouble / and euer shall dysplese hym outhet that lyfe / that he hath begonne or elles for he hath lefte a better. Take hede how many religious people for the loue of god & euerlastyng ioy & lyberte now obedyently lyueth vnder the rule of strypte religious. They be withdrauen from the worlde / and desyre not to be greatly conuersaunte with the worlde they be poorly fedde / content with vyle / & grosse clothynge / they labour moche & speke but lytell superfluously / they watche longe and some tyme longe in prayer / and holy redyng of scrutes full doctryne / and y they may come to euerlastyng lyberte. They kepe theyr selfe from the space of this shorte lyfe vnder obedience and in prysoun. Consider the holy orders of religious bothe of men & women

The fyrst.

as those of the charterhouse/obseruauntis/minors
& minores holy ankours & ankeres how besily they
laboure nyght & day to please & serue our lord. These
quicke exammples of so grete multytude sholde in-
duce the to be ashamed to be so vndeuous & remysse
in the seruyce of god. O howe iocunde & pleisunt a
lyfe sholde it be to a soule that had no worldly thyng
to do but loue god contynually with all his herte in
workes and wordes. O yf we myght contynue in
this lyfe without bodely refectyon as etyng & drin-
kyng slepyng/or any other bodely necessytes and
take hede only to holy medytacyon & gostly fedinge
& refectyon of oure soule/ than we sholde be moche
more happy thā we be now i seruyng & attendyng
more for bodely thynges than gostly profite. Whan
man cometh ones to that perfeccyon that he seketh
consolacion of no creature/ thā begynneth he to ha-
ue a spyrituall tallege in god/ & whan he is content
with euery fortune aswell with aduersite as pspes-
ryte cōformyng and referryng all his workis to
god to serue & obey to his wyll. Euer remembre the
ende of euery thyng that thou begynnest/ and also
that tyme losse can not be recouered/ and thou shalt
neuer obteyne vertue without labour & diligence &
whan thou begynnest to be remysse in spirituall las-
bours than thou begynnest to waxe euyl. If thou
applye thyselfe spirituallly to more vertu thou shalt
fynde grete pease and than by grace of god & loue yf
thou hast to vertue thou shalt fynde the spyrituall
exercyse in vertue evermore delectable & lyghter/ a

Parte.

feruent & louynge soule is euer redy to all thynges
þ̄ be expedyt to the plesure of god & spirytuall pro-
fite of it selfe. It is moze labour to resyst byce and in-
ordinate passions / than to be occupied in bodely las-
bours and if þ̄ wylt not gyue hede to auoyde þ̄ lesse
synne thou shalt soone be enduced to the moze. And
Whan thou hast brought the day to the euyntyde in
stuous occupacion without any grete displeasure to
our lord than thou mayst be glad & surely take thy
rest in hym. And euer befoze all other soules take he-
de to thyn owne soule excyte & moue thy selfe to stū-
and what so euer thou doest be neuer necligence in
those thynges that be necessary for the soule & loke
how moche thou desyrest to p̄fite / & so moche aplye
thy selfe byolently to goostly & spyrytuall labours.
And thus endeth the fyrste boke of Iohn Gerson of
the Imitacion of Chryst.

Here begynneth the .ij. boke of Iohn Gers-
son of the inwarde & deuoute cōuersacyon of
the soule of man.



fter the sentence of our sauour Iesu
Criste the inwarde regne of god is in
soule of man. Retourne thy selfe with
all thy herte to oure lord and forsake
the inordinate loue of the worlde and
thy soule shall fynde rest / lerne to cons-
tempne outwarde thynges & apply thy mynde to
inwarde thynges and thou shalt perceyue that the

¶ The seconde

kyngdome of god shall come to the wherwith com-
mith peace & ioye in the holy goost that is not graū-
ted to no wycked man. If þ̄ wylt prepare in thy soule
a condynge mansion chryst shall come and abyde
there to thy inly cōsolacyon. All the pryncypall ioye
and delyte that god hath in man is i the obedience
and vertue of the soule there he is customably with
marueylous swetnesse / and grete famyliaryte com-
fortably fedynge it with goostly speche & doctryne.
O thou feythfull soule prepare thy herte to Cryste
thy spouse that he may come therto / & by his good-
nes make therein a mansyon. For he sayth in the gos-
pell of Iohn: who so loveth me he shall obserue my
commaundementes and my fader and I with the
holy goost shall come to him and make with hym in-
habitaciō by grace vntyll we brynge hym to þ̄ cele-
styal habytacion of glorie. Make redy a place i thy
soule to hym that creat it / and lette nothyng haue
interesse therein that may offende hym. If he abyde
with þ̄ that is lorde of all rycheesse how mayst thou
be pooze he shalbe a sufficient / and a feythfull prouy-
soure for the in all thyng expedient for the i whom
thou must more constauntly hope / and beleue than
in euery creature / for all creatures mortall be muta-
ble / for thoughe they promyse neuer so suerlye / yet
they may be soone chaunged. But cryste that is the
swete firmament euer in one abydynge may not in
ony wyse breke his absolute promyse. Be a frende
that is mortall neuer so feythfull / or beloued: yet in
that that he is mortall / & frayle he may be chaūgid

They that this day be thy frendes to morowe may
be thyne ennemyes / & therfore put no sure confiden
ce but in god whom thou shalt loue / and fere aboue
all thyng. Here we haue no certen habytacion / but
Where somcuer we be in this worlde we be as pyl
gryms and straungers and shall neuer haue rest w
out we be bryte to cryst / fyxe thyne eye of thy soule
of þ present thynges in this worlde of þ pylgryms
that goone by the way whiche be not taryed by the
beaute of those thynges that ben in theyr way / but
theyr myndes renne moost of the ende of theyr iour
ney. So lette the eye of your soule be byxed perfutly
in heuen where be true iyes & than shall we be leste
taryed in the vse of erthely thynges. Beware that
thou encline not so moch vnto erthly thynges that
thy appetite be not therwith attached and þ made
subiecte to the grete enemy the worlde & so spirytu
ally perishe. Let thy medytacion be alweye of him
þ is moost hygh and directe thy cōtynuall prayer to
cryst yf þ can not occupye thy mynde in þ hygh con
templacyon of god rest than in the possessyon of our
saupour & let thy contemplacyon rest in his blessyd
woundes & there þ shalt perceyue synguler comforte
in all tribulacyons bodely & gostly. And feere not
moche of the detracyon of euyll speche of the worl
dely people if thou gyue no cause therto. For we ha
ue example of our mayster crist that was most vyle
reputed / and in his moost necessity forsaken of his
frendes and aqueyntaunce. Cryste our leder wolde
suffre and be dyspyled / & we desyre to be magnified

CThe fyrst

loth to suffre iniure or wronge. Chryst had aduersaryes & detractours / and we wolde haue all to be our frēdes and benefactours. How sholde thy pacyence be crowned without aduersyte. And thou wilt suffre none aduersyte howe sholdest thou be the louer of cryst. If thou wilt regne with hym in perpetuall pleasure suffre with hym here temporall tribulacions. If thou myghtest ones perfite thy selfe in þy inly deuocyon of iesu chryst / and perceyue a lytell of his feruente loue / than thou sholdest but lytell force all worldly auantage or dysauantage but sholdest rather ioye in iniuries & contēptes shewed to the. For the perfite loue of god incyteth man to cōtynue hym selfe in the inly loue of god that is free from all inordinate affectyons and may without defaute holly conuerte hymselfe to cryste and in hym haue partytēte rest and fruytyon. He that prayseth the good of the worlde that as they be extēmed of the worldly people but as they be of pryce in theyr selfe þy persone is very wyse and rather instructed of god than of man. That soule that hath at lyberte the inwarde mōcyons of vertue & pondereth but lytell the outwarde thynges he abydeyth nother place nor tyme to haue stouys exercyse in good lyfe. The inly man may soone vntte & call to geder his inly powers & vertues of his soule / for they be neuer holly occupied with outwarde thynges. The outwarde labour or exercyse is necessarye for a tyme it letteth his soule but lytell of his pfectiōs for euery thyng þy be happith to hym whether it be aduersite or prosperite he referreth to

to the Wyll of god. Loke how moche more a man los
ueth ony worldly thyng than it sholde be loued so
moche his mynde is distracte & let fro the true ordi
nate loue of god. If thy soule were p[er]fytly purged
from all inordynate affections euery auenture and
fortune comynge to the sholde be þ[is] augmenttacyon
of vertu & grace to thy soule. The cause why many
thynges displease or trouble þ[is] is that thou art not
yet p[er]fytly mortified in thy selfe ne purged from
all inordinate loue of earthly thynges. There is no
thyng þ[is] disord[er]eth or fyleth the soule of man as in
pure & disord[er]ed loue of creatures. If þ[is] woldest seke
no worldly consolacion outwarde þ[is] mightest haue
thy meditacion and heuenly cōsolacion in thy soule
the whiche exceedeth al worldly & transytory cōforte
as heuen exceedeth erthe.

The seconde chaptre of the humble subieccion
of the subiecte to the prelate

Do so euer be with the or contrary to the
laboure with all thy myght to haue thy
lorde god with þ[is] in euery byage or thyng
that thou doest / and than thou mayste
saye with Dauid the prophete / god is my helper I
shall not fere the enemy of man. The moost imme
diate meane to god with the / is to haue a good cle
ne conscience. And loke to whō so euer god putteth
furth his hāde to helpe there can no aduersite hurte
hym. And if thou canst kepe scylence / and pacyence
thou shalt without doute perceyue the helpe of god
in thy nede. He knoweth the tyme / and the wayes

CThe fyrst.

of delyueraunce & therfore refrayne & committe thy
selfe to hym. It pteyneth to hym to helpe & delyuer
feythfull obedyent soules fro peryll & icopardy. It
is expedyent for our humylyacyon & meryte & some
tyme other people knowe our defautes & synnes &
they may correcte & repreue vs. Whan man for his
owne defautes humyleth hymselfe thā he hath mo
re compassyon of & fraple of other and reconsyleth
hymselfe to those that haue offended hym & cōtrary
wyle he reconsyleth them to hym. Almyghty god p
tecteth & defendeth the meke man obedyēt & hym he
knoweth & coucelleth & enclyneth hym selfe to hym
& sendeth grete habundaunce of grace to hym & she
weth his secreete coucell to hym. Also he inuitteth hys
& draweth hys by grace benignly & after his humyly
acion & depression he enhaunceth him to glozy. The
meke obedyent soule proued by iniury & confusyon
may rest in peas. For in as moche it is contēpned of
the worlde it is in maner cōstrayned to flee & rest in
god & neuer estimate thyselfe to haue perfite profite
without thou repute thyselfe most vyle of all other.

CThe. iij. chaptre of & restfull & quyet persone.
Loke thou first be quiet thyselfe & than thou
mayst the bette pacifye other. A paciēt man
is more cōmendable & profitable thā a grete lettered
man ipacient. A persone that is passionate lyghely
beleueth the worst party cōmonly in euery thyng.
That person that is content applyeth euery thyng
best and that soule that is not well content is in det

Parte.

by dyuerse suspiciōs & nother quyet in hym selfe ne
yet suffereth other to be in peace & speketh oftymes
those thynges that be not syttyng / & omitteth to
speke of those thynges that were expediēt to be spo-
ken of. He consydereth what other be bounde to do
& is nelygent in that / that pertyneth to hym selfe
Haue fyrst a zeale & a respecte to thy selfe / & thā thou
mayst better attēde to the dedes of other. Thou art
redy to excuse thy propre errour & defautes / & wylte
not consider y fraylte of thy neyghbour. But it wes
re moze accordige to equyte to excuse thy neyghbor /
& to accuse thy selfe / If thou wylt y other supporte
& suffre the thou must somtyme charitably support
& suffre other men howe farre arte y from ptyte hu-
mylete & charite / by the whiche man sholde be most
wroth with his owne offēces it is no grete matter
of pacience to be cōuersant with meke tractable / or
charitable cōpany for with suche persons euery bo-
dy deliteth naturally to be accōpaned / but it is a sig-
ne of grete wroth & pacience to be zuersant patiently
with frowarde wrothfull & euill manered people y
be redy to proue our pacience w contradyccions in-
iuries & wroges. Blessyd be those that amōge this
people be patient for to them by thep? pacience per-
teyneth the kyngedome of heuē. And that person y
by grace can applye hys selfe moze to suffre paciētly
shall obteyne moze peas and may be called a conque-
rour of hymselfe / & ouer the worlde a lord a frende
of cryst & the inheritour of heuen.

CThe.iii. chapter of pure mynde & a true entent.

The seconde

Man is eleuate & lyfte vp from erthly thynges
vnto spirytuall thynges by feyth & clenesse
of mynde as by the meane of two wynges. Thy en
tent must be symple without any duplicite / and thy
offeccion or desyre pure from all disordenaunce. The
symple and true entent beholdeth god / but the pure
mynde appprehendeth & taketh tast of his ineffable
sweetnes. If thou be fre from all inly and inordynat
affectiō there shall no good operacyon let the from
the wey of perfeccion. That persone that entendeth
bothe the pleasure of god / & the ppyte of his neygh
bour maye haue true & inly lyberte of mynde yf thy
herte were perfytylly ordred / euery creature sholde be
a myrroure of lyfe / & a boke of holy doctryne to the.
There is no creature so vnperfite or vyle but i some
maner it sheweth the goodnes of god / yf thy soule
were pure from all inordynate affectiōs thou shold
dest se & prayse euery thyng in due order. A pure &
clene herte perceyuethe heuen & hell comonly. The iwar
de dyspolycyon of man is shewed by his outwarde
conuersacyon there is no ioye in this worlde to the
ioye of a clene conscience. And contrary wyse there is
no trouble or inqetacion in comparison of the trou
ble of the mynde discōtent of euyl conscience. As y
Iron put in the fyre is clenched from the rust & made
clere & shynnyng / so y obedyent soule made hotte in
the fire of tribulacyon is purged from y rust of syn
ne & made clere i conscience and made ardet in the lo
ue of god / and so he is chaunged in to a newe man
whan a soule begynneth to be cemyssed in vertuous

labour/thā it fereth a lytell labour & receyueth glad
ly the outwarde cōsolacyon. But whā it begynneth
pfitly to ouercome it selfe/ & to walke myghtyly in y
Waye of god than it extemeth the labours/ or trou-
bles but light/ y whiche befoze were greuous/ and
importable.

The. v. chapter of y propre iōsideracion of man.

Here sholde no vertuous psons haue greate
confidence in theyr selfe for many tymes/ by
the meane of our p̄sūpcion or temptaciō we lacke
bothe grace and wysdome of true iugement the spi-
rituall lyght that we haue is but lytel/ & yet we lese
it soone by our necligēce. And dyuers tymes we be
so ferre ouer sene/ that we wyll not or con not p̄cep-
ue our propre blyndnes. dyuerse tymes we be euyl
in our dedis & indefence or excusacyō of them we be
worse. There be dyuers that estimate/ and thynke
theyr dedes be done of zeale/ and charyte the whiche
they do by imoderate passyon and carnalyte we be
redy to repreneue smalle offences in our neyghboure
& to excuse our propre grete offences/ we be redy to
note the iniuries that be done to vs/ but we cōsyder
not what other suffreth of vs. If we wold cōsyder
well our p̄p̄re offences we shold more patiently suf-
fre & iuge the defautes of other. The v̄tuous person
cōsiderynge how he shall gyue accompte of his pro-
p̄re offences/ cōsidereth but litell the offences of other
for whom he shall not answere. Thou shalte neuer
be inly deuout wout thou kepe sylēce of other mens
nes warkes & wordes/ & dply gently beholde thyne

The seconde.

o'one. If thou gyue thyne attendaunce to god & to thy selfe only / the outwarde conuersacyon of other shall the lesse moue the / where art thou whan thou arte not present to thy selfe. If thou cōsyder al other thynges thy selfe not cōsydered what shall it auayle the? Thou shalt p'fytte specially i gostly lyuynge yf þ' p'ferue thy selfe fro tumultuous worldly occupacō & þ' religious soule may not greatly p'fytte gostly that moche applyeth it selfe to secular occupacions. Let nothyng be so derely accept to the as thy lord god o' thyng ordred to hym / and estymate all delectacion o' pleasure of ony creature not ordred to hym but bayne / a soule þ' p'fytly loueth god / & reputeth al thige vnder god & his s'ntes but smale of p'rice god of his incōprehētible goodnes replenisheth þ' worlde & is the perfite solace of soule & gladnes of herte.

The. vi. chapter of the gladnes of a good cōsciēce

The consolacyon of a good soule is in cōsyderacyon of a good & clere cōscyence. Labour euer to haue a good conscience / and than thou shalt be contynually in gladnes / & myghty to bere patiently aduersitees. For a good cōscience is euer glad amōge aduersitees / & cōtrarywyle an euyl cōscience is euer ferefull / impacient / and inquyete. Thou mayst rest surely yf thy herte beyng ryght repleue þ' not. Be no tyme gladde but whan thou doest well. The euyl people haue neuer true o' perfite rest / ne perceyue not the inlye peas of mynde / for as oure lord sayth by his prophete Isaie / there is no sure peace to wycked people / and yf they thynke they be

sure ne doubt not aduersyte haupnge so grete con-
fydēce in theyr selfe that they thinke nothyng may
remoue them frome theyr estate. Haue no confyden-
ce in suche maner of people / for withoute they be res-
toured from theyr iniquite thou shalt se þe wythe
of god fall vpon them / and theyr subtyltye / and false
way shall be made bayne / & theyr thoughtes shall
perishe / and they also. It is not greuous for a pers-
yte louer of god to ioye in tribulacyō / for that is no
ne other but to ioye in the crosse of Iesu chryst. The
honour of ioye that is gyuen to man of man is but
of small quantite / & there foloweth that ioye for the
mooste parte heynesse. The ioye of good people is
in the conscience of them / and not in the bayne com-
mendacyon of men / and the gladnes of theym is of
god and in hym & theyr ioye in vertu & of good lyfe
Tho that desyre the true & eternall ioye forceth lytel
of temporall felicitye. That persone hath tranquillite
& rest of herte that nother desyret worldly commen-
dacion ne forceth not of temporall commendacyon /
thou arte not more holy yf thou be commended nor
lesse vertuouse if thou be dyspraysed / & whā soeuer þe
be commended or dyspraysed / thou arte as thou arte
& as our lord þe sercher of secreete myndes knoweth
þe so thou arte vtuouse or viciouse & if þe cōsider well
What þe arte withynforth thou shalt lytell force of þe
outwarde lāgage of þe people / man beholdeth þe out-
warde pte of the / but god beholdeth þe hert / man cō-
sidereth the warkes but god the entēt of euery dede
It is a good sygne of a meke soule / that euer dothe

The seconde.

& yet extremeth it selfe to do but litell or nought. that soule that inquireth not nor desyareth not outwarde testymony for it selfe / it is a signe y it hath commyt it selfe holy to god / the probacio of a vertuouſ soule stādeth not in the cōmendacyon of theyr selfe but of god. The state of the inly vertuouſ man is pryncypally to order his mynde to god by obedyence & loue & be at liberte from all outwarde iordinate affections and desyres.

The. vii. chapter of the loue of Jesu aboue all thynges.

Blessed is that soule that parfytly knowynge Jesu crist loueth hym aboue all thyng / and for his loue contēpneth it selfe / as it is sittynge that a kynge be most pryncypall in his owne realme So it is accordynge that Jesu be ordered as a principall in y soule of man y which is his realme as he sayth hym selfe in the pospel of Luke. The kyngdome of god is within you / that is to saye in the soule of a feythfull louer of Jesu. The loue of a creature is bayne and vnstable / but the loue of iesu is feythfull and perseueraunt. That pson that wyll rest / or be supported of a dysceyuable or roton staffe muste of necessitye fall therewith / & cōtrary wyse be a soule neuer so feble / or frayle / if yt wyll rest or applye it selfe with all spirituall strengthe therof to Jesu cryste it shalbe pfitly stablissed & made strōge in hym / loue hym & kepe hym befoze all other / for yf all other frēdes forsake the / he wyll not leue the ne suffre the finally to peryshe. And thou must somtyme of necessitye be departed from all thy frendes of this worlde

Parte.

But indeliuour thy selfe to kepe this grete frende Iesu & thou shalt not be seperated frome hym neyther lyuyng nor dyenge & thou shalt fynde hym so feythfull to the that whā all other fayle of socour & helpe towarde the he shall neuer fayle. And if thou wylte auoyde all ioꝛdinate loue of creatures iesu wyl gladly inhabyte or abyde with þ. What so euer thou do to man or receyue of hym not ordred to iesus is as bayne & losse. Be not adherent ne put not thy cōfydence in that thyng that is as an holowe stocke or a rede hauynge no substaunce to susteyne the/ euery man lyuyng in a mortall body sayth our lord is resembled to hay. And all his bodely pleasure shall sone fade & fall as doth the floures i the medow. If thou attende & gyue hede to outwarde apparaunce of mā thou shalt sone be disceyued. If thou wylt busily seche solace & lucre/ thou shalt fynde many tymes displeasure & detryment. If thou seke thy lord iesu in euery thyng thou shalt truly fynde hym. And i lyke wyse if thou seke thy selfe/ thou shalt fynde thy selfe but to thy distruccyon. For he that laboureth to haue all other thynges & iesu cōtēpne is more ennemy to himselfe thā all his aduersaries ouer all þ world may

The. viij. chaptre of the famylyer anyte (be. and loue of Iesu cryste.

What soule that hath the gracious presence of Iesus hath all thyng that is good without any difficultes p̄ne & redy to euery vertuous operacyō & where iesus is not present by his grace/ there is euery dede of v̄tue i maner peynfull

CThe seconde

There is no perfyte inly and goostely consolacyon / but whan iesu spekethe in the religius soule / dyd not mary Magdeleyne aryse lone whan Martha had shewed her that her mayster cryst iesu was nyghe & cleped her. That may be called an happye houre whan cryste calleth a soule from lamentacyon / and wepyng & specially of mynde. O thou soule howe harde & vndeuous arte thou whan iesu is not with the by assistance of his grace. It is not more domage to lese his grace / than all the worlde what maye the worlde auayle the without the grace of the mas ker therof. It is in maner a peyne of hell to be sepe rate fro iesu / & it is a plesant paradysse to be bryte and knitte with hym by grace. And there shal none aduersyte ne other enemye ouercome the / as longe as Iesu is with the / and that soule that seketh him and fyndeth hym hath founde the tresour of all cres soures / and yf thou lese hym thou hast more domage / than thoughe thou sholdest lese all the worlde / That person may be called moost pooze that hath not iesus / and he is moost ryche that hath hym by grace / it is grete wysdome and cunnyng to be cons uersant with iesus to kepe hym with the. A about to haue pfit mekenes and to be quiet / & deuoute / & iesu shall abyde with y. If thou apply thy desyres inordynatly to outwarde thynges / thou reiectis y inwarde grace of iesus / and than thou shalt be full desolate of true ampte and frenshyp / so withoute his grace & goostely conforte / thou shalt neuer haue pftytly goostely gladnes in hym afore all other. And

also we sholde rather wyll to haue all the worlde contrary to vs / than to offende hym amonge all thy desire & speciall frendes chose iesu as most dere feythful & specyall whome thou sholdest loue for hym selfe / & all other inoꝝdꝛe to hym. For ther is none other but he that hath all degrees of goodes & amyte but be alone & therfore in hym & for hym loue both thy frendes & also thyn enemyes / & pray for them that they may knowe god & pꝛictly loue hym. Neuer coueit to be comended & loued singularly. For that of ryghte belongeth to our loꝛde to whom none maye be compared. Mixe neuer thy loue with ony inoꝝdinate loue of creatures yf thou wylt knowe how swete Iesus is. But none may taste of his swetnes without he be pꝛuente with grace / & specyally called of our loꝛde all other callinges set aparte / so þ thou syngulerly abyde with hym alone. whan þ grace of our loꝛde cometh to a soule / than it is made stronge to euery thyng þ vertue requireth / whan grace deptyeth fro the soule it is faynt & frayle vnapte to dooꝛ to suffre that vertue comaũdeth / but it be w grete diffyculte & peyne / but yet leue not those dedes of vtu & dispayre not / but cōfoꝛme thy wyll to the pleasure of Iesu cryste. For after wynter foloweth somer / after the nyght the day / after the tempest the sayre we ether.

Che. ix. Chaptre of the desolacyon of worldly consolation.

It is no grete maystry to contempne the cōsolacyon of man whan that the soule is pꝛesent with heuently comfoꝛte / but sothely that soule is ful

The seconde

harde bested that is desolate of cōforte bothe of god and man/and yet if it can pacyentlye suffre this for the loue of oure lord it deserueth to be comforted of hym / What grete mystery is it to be mery / and deuoute. Whā thou perceyuest the grace of god in thy soule redye to helpe the. That soule rydeth full pleasantlye Whome the grace of our lord supporteth/ and bereth vppe. What maruayle is it yf that soule be not overcharged With trybulacyon that is supported of hym that is omnypotente/and is conueyed by his infynyte wysdome we be gladde to haue consolacyon and supportacyon in all our lyfe and labours and sozy to be without them or to forsake our owne propre appetyte/and pleasure. The holy martyr saynt Laurens was so feruēt in the loue of oure lord that he gladly forsoke not aonly the worlde & his specyall beloued frende and preeft Syrtus/ but also his mortall lyfe by passyon moost terryble and ferefull he overcame the loue of man by the loue of his maker & he made cōmutacion of transetory consolacyon & lyfe for euerlastyng & solacyous lyfe. Here we may lerne to conferme our wyll to þ wyll & pleasure of god whan he of his grace taketh to his mercy ony of our frendes be they neuer so dere & specyall to vs. For lyke as we come to the worlde by his wyll & cōmaūdemēt so we must depte fro this mortall lyfe & tēporall cohabitaciō. It is no lytel ne shorte batayll a man to ouercome hymselfe and to orde all his affeccions to the pleasure of god. The veray true louer of god/ & study⁹ desyre of vtrue is not bely

to acqwyze worldly consolacion or sensuall pleasours
ne bodelye delectacyon/ but rather glad for the loue
of god to exercyse theyr selfe in harde and paynfull
labours whan the spirituall & deuyne consolactō is
graūted to þ for a tyme repute that of his goodnes
& not of thy deseruyng/ be not therof ioyfull to mo
che ne þsume therof baynly but be therof meke and
circūspecte & tumerous i all thy actis/ for that houre
shall passe & tēptacion & tribulacion shall come. And
whan they come take not imoderate thought or so
rowne i no wyse dispeyre not/ but mekely & pacyēt
ly abyde the deuyne cōsolacyō/ for he is of power to
graunt to the more abūdaūce & cōtynuaunce of spy
rituall cōsolacion & swetnes than thou haddest befo
re. And marueyle not of suche altercacion i thy myn
de for thou arte not þ fyrst that hath had experyens
of these/ for the holy sayntes pphetes/ patriarches &
apostels haue had lyke altercacions of mynde som
tyme mery by dyuyne consolacions & somtyme pro
ued by withdrauyng of cōsolacyon & be lapped w
tribulaciō & veracion. The pphete Dadyd (haui
g þ cōsolacyous presence of the deuyne grace) sayd he
sholde neuer be remoued therfro without ende & as
none whan he had experiēce of þ absēce of this gra
ce he sayd to our lord thou hast withdrauē thy de
lectable chere of thy presence & I am made desolate
& troubled betwene those. ij. extremytes of ioy & try
bulaciō take we no defēce but rather pray we with
David sayge I shall not cesse to crye to þ for mercy
& I shall mekely praye to þ my lord god/ so fynally

The seconde

he pcurid þ frute & effecte of his praier as he testify
eth sayinge our lord hath herde me & hath mercy of
me & is made my helper & after sayth / good lord þ
hast turned my sorowe i to ioy & þ hast belapped me
w ioy. If almyghty god hath i this wylse delt with
the grete excellent sayntes we þ be of smale reputa
cyon may take therof cōfydence in god / though we
haue somtyme feruour of spirit & somtyme lacke of
deuocion & spirituall cōsolacion / for his spirite of ho
ly cōsolacion cometh & deptith at his pleasure as þ
holy man Job sayth. Thou graciouly bysyttest him
in the moze wyde / and shortly afterwarde thou pr
uydest hym by mater of paciēce. And therfore wher
in shall I trust or in whom shall I haue cōfydence
but in the grete mercy of god & hope of the heuenly
helpe. If I myghte haue the assystence of good de
uoute men / the helpe of holy bokes / and the royall &
noble prolesse of scripture / also ineyted to deuocyon
by þ meane of swete melodyous sōge / all those thyn
ges may lytell auayle / whan I am leste to my frail
te & pouerte without grace / than there is no better
remedy but by pacpence to remoue our owne wyl
& conferme vs to the wyl of god. John Gerson the
auctor of this treatysle sayth / he neuer had know
lege of religious person but he had at somtyme sub
traccion & demynucion of gostly swetnes / feruoure
& deuocion. There was neuer relygyous soule so il
lumined or so rauished in þ visyō of our lord but it
was pved by tēptaciō other afore or aftwarde. For
ther be none worthy to haue þ hye deuyn & replaciō

but yf they be exercysed first with some tribulacyon
for the loue of god / it is prouyded by the grete wys-
dome of god to the electe soules to haue temptacyōs
as a sygne or token of cōsolacyon to come. For to tho-
se that be prouyded paciently by tribulacions be p-
mysed of our lord heuēly rewarde & cōsolacyon as
it appereth by the sētence of the holy gost shewed by
þ mouthe of the holy euanghelyste Johñ seygē who
foruer ouercometh tribulaciō by paciēce vice & tyne
by resistēce shall be fedde w̄ the frute of þ tree of lyfe
þ is with the clere deuyne vision & vnspekable fruis-
cion of þ blessyd godhede / & also the deuyne cōsolaciō
is graunted vnto man for to make him moze strōge
to suffre aduersite. And anon folowith tēptaciō lest
þ man take ony elacion of þ gostly cōsolacion. The de-
uyl slepith not ne þ fleschly appetitis be not yet morti-
fied / & therfore ppare thy selfe to batell for thou hast
enmyes on euery syde he þ neuer cesith to assaile þ.
The .x. chaptre of yeldyng thanks to god for his
by secheſte thou reste w̄han (graces.
thou arte ordeyned in this lyfe to laboure.
Applye thy selfe moze to paciēce than to cō-
solacyon / or pleasure / to the crosse of penaūce rather
than to tempoꝝall ioye / and pleasure. There is none
so secular or worldly / but if they myght haue conty-
nuauance of spirituall cōsolacyon they wolde gladly
accepte it. For the spyrituall Joyes excēde all othere
worldly cōsolacions & bodely pleasures. All worldly
& bodely plesurs be trāsetory & mixte with somdele
of vncleennes. But þ spyrituall plesurs & desyres be

The seconde
 pure honest & ioyfull pcedynge of vertues & gradu-
 ted of oure lord alonely to pure and clene myndes.
 But this tranquylte of goostly cōsolacions is ma-
 ny tymes ouerflowē by the outragvous tēpestys of
 tēptacion. The false lyberte of luyng & grete con-
 fidence in our owne selfe betwo thynges moche cō-
 trary to heuēly visitacion & consolacyon. Our lord
 shewith his goodnes to man grauntynge to hym þ
 grace of goostly consolacyon. But man sheweth his
 vnwysse necligence / whā he withdraueth cōdigne
 thanke ne iputeth not his grace only to oure lord
 and therfore we be not worthy to haue his mercy-
 full grace to abyde with vs. Grace is euer graūted
 to the meke soules that euer be redy to yelde thākes
 to god for his mercyfull benefaytes / & cōtrariwysse
 grace is with drawn fro the vnkynde & the elate p-
 sone. I desyre not to haue that consolacyon / by the
 which þ compuncyon of herte may be mpysshed /
 or remoued / ne that desyre or loue that wdrath cō-
 templacyon & inciteth my frayle soule to elacyon / es-
 uery excellency is not holy / ne euery desyre pure / ne
 euery swetnes good and holsome. Ther be dyuers
 thynges ful dere to man / that be not accepte to god
 we sholde accepte gladly the grace wherby we may
 be made humble / and tymeours to god / and more
 prompte to forsake our propre appetytes / & wylles
 That soule that is persytelpe enfourmed with the
 rewarde of grace & lerned with þ rod of subtrac-
 on of grace hath none audacite to ascribe ony vertu
 or grace to it selfe / but rather it reputeth / & cōfesseth

it selfe poore and naked / yelde thou to god that is his
 & to thy selfe that is thyne / that is to say thanke our
 lord for his graces & thy selfe for thy synne / for the
 which iuge thy selfe woorthy for to haue payne & sub
 traction of grace. There may no soule attayne this
 hyghe degree of grace or perfectyon ne stande therein
 without it grounde it selfe in humylyte & obedyece
 Tho that be moost precious & highe in the sight of
 god be moost byle & lowe in theyr ppe consideraci
 on / & the moze pceyous that they be in grace y mo
 re meke they be / full of trouthe of heuenly glozy not
 auidious of worldly vanite. Tho y be roted and per
 fytly fpyed in the dyede & loue of god / maye not in no
 wyse be obstynate or proude. And tho y ascrybe all
 the goodes that they receyue to almyghty god they
 be not desyrous of the bayne comendacyon of man
 but they rather desyre the glozy & comendacio which
 is of god alone / and they labour that god be honou
 red & loued of all his sayntes / & they referre all theyr
 labours to the same ende. Be thou kynde i yeldyng
 thanks to god for y smale benefaytes that therby
 thou mayst deserue moze grete and profytable gras
 ces. Repute y lest gyftes of god grete and the natu
 rall dyfformytes and specyall tokyns of loue / for
 they be medecyns / & meanes to meke oure selfe. If
 we wolde consider perfytly the honour and dignyte
 of the lord that graunteth vs those gyftes we sholde
 exteme no gyfte lytell ne byle. Howe may we iuge
 that thyng lytell in acceptacyon that is gyuen of y
 grete kyng maker & gouerner of the worlde with

CThe seconde

out whose wyll & pwydence there falleth no lese fro the tre. And therfore he gyueth to dyuers of his electe people peynes tribulaciōs bodely & gostly as meynes of euerlastyng p̄mociō. Who so euer desyre to retayne the grace of god let hym be diligent in veldyng thanks for þ̄ graces that he hath receyued. And euer apply thyselfe to wysdome & mekenes lest þ̄ thou lese the grace that thou haste receyued. If it fortune by tēptaciō or fraylte to be withdrawen frō the/ say inly in thy soule that thou hast deserued the subtracciō therof/ & paciently & humbly pray for þ̄ recoueryng therof/ þ̄ mayst not by thy propre mesytes be restored to the mercy & grace lost by synne but by the meane of faderly pyte and moost mercys full passyon of Jesu chryst.

CThe. xi. chaptre of the smalle noumbre of the louers of the crosse of Jesu.

Ihesus the heuenly kyng hath many louers of his heuenly kyngedome/ but there be fewe that wyll take his crosse and folowe hym. There be many desyrers of his consolacyon/ not of his trybulacion/ he hath many redy to be parteners of his taske & repaste/ but none of his abstinence & penaunce. All men wolde be glad to haue ioye with hym/ but there be not many that desyre peyne/ & tribulacyon for his loue. Many foloweth hym to be parteyners of the fraccyon of his breed/ but there be fewe that wyll paciētly drynke with hym of his chalyce of trybulacyon. And many maruelously commende hym for his grete myracles/ but many of theym be lothe

to folowe the shame & bylete of his crosse. There be many that folowe hym in prosperyte & loue & blysse hym as longe as they receyue of hym prosperyte & consolacion. And yf he wythdrawe hymselfe for a season fro them by shewynge no tokens of pleasure or consolacion they fall soone to lamentable complaynyng & desperacyon. Tho that loue that lord not for prosperite ne cōsolacion of mynde alonly but principally for hym selfe they blesse hym as hertely i tēpacion & tribulaciō or any other necessyte as they do in theyr perfyte prosperyte. And if he sholde gyue to them euer in this worlde aduersyte / yet they sholde euer loue and thanke god. O howe myghty is the pure loue of Jesu not pmixed with any inordinaūce of fauour or affeccion. Tho that seche of god principally by prayer or any other vertuouse pleasure bodily or goostly may be called rather couetouse marchantes / than liberall louers the reason hereof we may perceyue for tho psons applye theyr scrupce / & loue to our lord for his benefaytes & they serue & loue y benefaites afore god / & they loue y benefaytes & gyftes in that they be profitable to theyr selfe / & so suigly they may rightfully be called louers of theyr selfe rather thā of god. It is ful hard to fide any pson so spirituall y is pfitly fre from all in ordynate affeccyons. That pson sholde not be pfitable or desyzer only of thouse y be nere hym / but of y farre extremities of y worlde. If a pson were so stuo^o y he wolde leue all the worlde's substaunce & do grete penaūce / & had all knowlege / and were seruent in deuocyon

The seconde.

yet he sholde not atteyne the moost excellent & grete pfeccion in lypynge to the whiche he may not ap-
che without all other thynges forsake he bitterly re-
nouce his owne selfe & holy forsake his owne Wyll
& lypynge & beinge at liberte & fre from all pryuate
& seuerall affections & desyres & whan thou hast do-
ne all that thou knowest to be don exteme and iuge
thyselfe as thou haddest of thy selfe no thyng done
& as the auctour of truthe our sauour sayth. Whā
we haue done that is possyble to be done / yet we be
of our selfe vnprofytable seruaūtes & not worthy to
be rewarded but of his grace / than we beyng poze
& fraple in body & soule boyde of all meritorious vi-
tue may cōueniently say with the pphete Dauid I
am desolate & poze. There is none more ryche none
more fre ne at lyberte nor more of power than I sou-
le that knoweth it selfe / & wyll be redy to forsake not
all worldly thynges / but also it selfe & repyte & iuge
it selfe moost vyle of all other.

**The. xij. chaptre is of the royall & victorio^s way
of the holy crosse.**

There be many that repyte the worde of our
sauour harde and peynefull whā he sayth
we may not be his disciples without we denye and
renounce our owne Wyll and take the crosse and fol-
lowe hym. But it shall be more peynfull and sorow-
full without comparyson for to here the wordes of
mouthe in the exteme and last iugement / whan he
shall pronounce the wordes of perpetuall dampna-
cyon sayenge to the reprobate creatures. Go ye fro

Parte.

me for euer to be in perpetuall fyre & is ordeyned for
the deuyl & his aungels. Tho that now here the wor
de of god and be gladde to folowe it / than they shall
not be astonyed of theyr owne partye berynge the
wordes of dampnacion of the reprobued people whā
our lord shall come to deme all the worlde the syg
ne of the crosse shal be heuē and so those that be true
seruaūtes of the lord that was crucifyed / & at that
day hauynge his conisaunce or signe that is to saye
the crosse of penaunce / than may they haue full sure
accesse to him theyr maister & Iuge / why ferest thou
to take the crosse of shorte penaunce wherby thou mayste
come suerly to the perpetuall ioyfull kyngdome / in
the vertue of the crosse is spūall helthe & lyfe protectyon
from our enemye / & infusyon of heuēly swetnes / the
strēgthe of mynde & ioy of the spirite / there is pfitā
ble & excellent vertu wth perfeccō of holynes of lyp^s & ge
There is no helthe of the soule ne hope of heuēly ly
fe / but by the vertu of the crosse / and therfore take thou
crosse of penaūce & folowe Iesu thy leder in to euer
lastynge blysse. He hath gone befoze the berynge of
crosse / & therupon for thy loue suffred deth / than ta
ke the crosse of tribulacyon sikenes or other diseases
& desyre to suffre deth for his loue / if thou wilt be as
sembled to hym in pacientlye sufferynge peyne try
bulacion & deth / than thou shalt be ptener of his ple
sure cōsolacion & ppetuall lyfe & ioye. Than beholde
what vertue cometh by the holy crosse / & what habū
daūce of grace by the ardet desyre to suffre deth for
loue of our lord. There is none other way to come

C The seconde

to lyfe and inly peas / but by the way of the crosse of
penaunce & cōtynuall mortificacion of our rebellioⁿ
sensuall partes. So whether so euer thou wylt & en
quyre what so euer thou desyrest / but thou shalt ne
uer auowe the vnder the fende a more excellent & sus
re waye thā by þ way of imitaciō of the holy crosse /
Dispose thy selfe & order euery thyng after thy pro
pre wyll & desyre & thou shalt fynde / thou must euer
suffre other frely & by thy wyll or byolētly & agayst
thy wyll & so thou shalt not auoyde þ crosse outhet
likenes & peyne in thy body / or ellys by tribulacyon
in thy soule. Sōtyme our lord dealeth with þ as he
wolde forsake the / and somtyme by his wysdome
he suffreth þ to be iniured & vexed of thy neyghbour
& somtyme of thyn owne selfe and there is no remedies
ne alienacion but thou must patiently suffre tyll
it please the grete phisicion to sende alegians & remedies
to the. For he wyll that thou lerne to suffre try
bulacion that therby thou mayst be made more hū
ble & holy conuerte thy selfe to hym. There be none
that percepueth or inly or hertely foloweth þ gloryⁿ
passion of cryst as thou þ for his loue or þ profyte of
theyr soules hath had cōformable peyne. This cros
of tribulaciō is euer redy & abydeh the in euery pla
ce & therfore thou maist not auoyde it i ony place for
yf thou were seclused fro all the worlde / yet þ shoul
dest haue experience of this crosse of trybulacyon in
thy selfe cōuerte thy selfe to those aboue þ / or elles to
those þ ben vnder þ / and about the and loke within
the. And in all those / thou shalt fynde the crosse of

temptacyō and tribulacion / and therfore it is expē-
dyent to the euer to arme thy selfe with patience yf
thou wylt haue inly peas and the crowne of perpe-
tuall triumphe and ioye. Endeavour thy selfe to be-
re this crosse of tribulacion pacyētly / and it shall sus-
teyne the myghtylye and lede the to a ioyfull ende
where thou shalt neuer bere the burden of ony kyn-
de of tribulacyō or tēptaciō. If thou bere this crosse
agaynst thy wyll / thā thou berest a burden y more
chargeth thy selfe / & therfore in as moche as y must
of necessite bere it / applye thy selfe that thou paciēt-
ly susteyne it / and doute the not yf thou abiecte it / &
put it away / but thou shalt haue another & parauē-
ture a more heuy and greuous to susteyne thynkest
thou to auoyde y neuer mortall creature yet might
escape. What saynt fro the begynnynge of y worlde
to this day hath come to heuen without this crosse
of trybulacyon. No not the sonne of god oure sauy-
our / the whiche from his fyrste comynge in to this
worlde / vnto his departynge was not the space of
one houre alpenate from the peyne of the crosse and
trybulacion. It was behouable that cryst shold suf-
fre dethe and aryle agayne / and so to entre in to his
glozpe. How sholdest thou synfull creature thynke
that thou sholdest go to heuen by ony other waye
than by the playne / ryght and hygh kynges waye
that is to saye the way of the crosse. Desyreth thou
to come to heuen by pleasure and Joye. No we seeth
the leder of lyfe with all his martyrs haue paste by
the waye of trybulacion and the crosse. Who so euer

CThe seconde

intende to come to heuen withoute the way of trybulacion & the crosse they erre from the ryght way for all the way of this mortall lyfe is full of myseres & crosses of trybulacyon. And euer the more a soule ppyteth in due & more paynfull crosses & greuous trybulacyons it shall fynde pty for the fende assaileth more fierly those psons whom he seeth encrease more in vertue. The seconde cause is / for the more strongly a soule encrease in vertu the more despye it hath to be eleuate frome the incommodytees of this temporall exyle / and to be at lyberte in & perpetuall ioy & propre countrey. But the soule thus bered with manyfolde affeccion may syngulerly be recomfortyd when it perceyueth that euery trybulacyon patiently and by grace ouercome it shall be rewarded with the frute of euerlastynge lyfe. And euer & body is punysshed with payne and tribulacyon / the more shall the soule receyue of spirituall strength & consolacyon. And somtyme the soule is so recomforted in aduersite and tribulacyon that it wolde not be without them considerynge that therby it is made comfortable to our sauoure Cryste. And also it considereth well that the more payne and tribulacyon it may suffre for his loue / & more acceptable it shall be in his syght. How may this be that man by patience suffereth and despyeth that nature fleeth / and hateth not by no vertue in man but by the synguler grace of Iesu cryst. It is not the naturall appetyte of man to loue / and suffre a paynfull crosse to chaspyse the bodye / and subdue it to the seruyce of the

Parte.

spirite to fle honour / & gladly accepte reueres & i
 iuries / to dyspyle himselfe / and desyre to be dyspyled
 patiently to suffre all aduersities With shame & res
 pteues / & to desyre no prosperite in this worlde. Be
 holde thy selfe well / & thou shalt well perceyue that
 if thou haue those thynges aforesayd thou hast not
 them of thy selfe / but if thou wylt applye thy selfe &
 haue cōfidence in god / he shall sende the fro heuen &
 thou shalt haue these vtues & also thy sensuall ptyes
 wth the worlde shall be made subiectes to & / & yf thou
 wylt arme thy selfe wth the quicke feyth & the crosse
 of iesu cryst / thou shalt not nede to fere the enuyous
 subtylte of the sende / thā ppare thy selfe as a feyth
 full seruaunt of iesu cryste to bere his crosse constāt
 ly / cōsyderynge how he thy lord dyd bere it for the
 peynfully & mercifully / order thy selfe to suffre ma
 ny aduersities / iuries & wōges in this miserable
 lyfe / & so & shalt haue hym wth & where so euer thou
 be also thou shalt fynde hym where so euer thou hy
 de the. Than yf & desyre to be dere & a frende to thy
 redemer & haue pte of his cōsolacion / desire affectu
 ally to drike wth hym of his chalys of trybulacyon de
 sire no cōsolacion ne psperte but at the wyll of god
 & order thy selfe to suffre tribulaciōs / & repute them
 as the moost speciall consolacyōs / for they be & res
 dy means to come to the heuenly & perpetuall cōso
 laciōs / Whan thou comest to that degre of pacyēce
 that tribulacion is swete & plesaunt to the for the lo
 ue of god / than exteme thy selfe in good state / and
 that thou hast foude paradys in erthe. And as lōge

The seconde

as it is greuouse to the to suffre & enforceth thyselſe to ſte tribulacyon/ſo longe thou art not in the pſyte ſtate of paciēce/ and whereſoeuer þ fleeſt thou ſhalt fynde trybulacion nere þ ſoloweth þ. If thou order thy ſelſe euer to ſuffre paciētly & to haue remēbrāce of thy dethe/ than thou ſhalt pceyue thyselſe i good ſtate & alſo in q̄etnes & reſte. If thou were ſo pſite þ thou were rauyſhed ſpiritually with Paule in to þ thyrde heuen/ thou ſholdeſt not be ſure therebye to be without aduerſite. For our ſauyours ſpekynge of Paule ſaythe/ I ſhall ſhewe hym how many thyn ges he ſhall ſuffre for my name. Than yf thou wylt ſerue and loue thy lord perpetually thou muſt now ſuffre & ſaye many tymes to thyselſe/ Wolde to god I were able to ſuffre for the name of my ſwete lord Jeſu. For thereby thou ſholdeſte gyue occaſyon of ſpecyall edificacion of thy neyghboure grete glorye to thy ſelſe and exaltacyon of gladnes to the holy aū gels. All people in maner recomēde pacyence/ but there be fewe that wyl bſe it. Thou þ takeſt grete labours on the and ſufferest moche for the loue of þ worlde/ and worldly thynges by grete reaſon thou ſholdeſt be gladde to ſuffre a lyele for the loue of the moost true louer cryſt. And euer the more thou moztifie diſcretely thy ſelſe þ more thou begynnelt to lyue in the ſyght of god. There is no pſone apte to cōprehende heuenly thynges wout they ſubmyt their ſelſe to ſuffre aduerſyte for the loue of cryſte. There is nothyng more pſitable for thy ſelſe & acceptable to god than to be patient & glad to ſuffre for the loue

of hym. And yf prosperite & aduersite were put i thy
 eleccyon thou sholdest rather chole aduersyte / than
 desyre to be recreate with many cōsolacions. For by
 aduersite thou arte made conforimable vnto Chryst
 & all his sayntes. Our meryte & pfection of state sta
 deth not in grete plesaunce & delectable cōsolacions
 but rather in greuouse tēptacions & tribulacyons &
 penalite of lyfe. If there had be ony more expedient
 meane to the helthe of man / than to suffre payne / &
 tribulation our lord crist wolde haue shewyd it by
 wordes & exaūples. But he exorted his disciples / &
 all other that wolde folowe hym to heuen to take y
 crosse as the moost mediate meane to folowe hym
 sayinge Who that wyll folow me to heuē they must
 denye theyr owne selfe forsakige theyr pye wyll &
 take y crosse of penaunce & folow me. After all these
 thiges redde & perfytyl serched it foloweth as a sy
 nall cōclusion that it is behouable to vs to entre i to
 the kyngdome of heuen by many trybulacyons.

Here begynneth the.iii. boke.

The fyrste chaptre conteyneth the inwarde spe
 kyng of our lord Jesu crist to mannes soule that
 he hath specially chosen.



I sayth suche a feythfull soule I shall
 attende / & here what our lord shall spe
 ke in me / blessyd is y soule whiche herith
 our lord god speke in it / and that concep
 ueth of his mouth a worde of cōsolacyon

CThe thynde

Blessyd be the eris þ here the styl spekynges / or ro-
nynges of almyghty god / and pendereth that þ dys-
ceytfull rallynges or pryue mouynges of the worlde /
blessyd be the eres that rest not in the flaterynge / or
worldly boyce outwarde flowynges. But rather hes-
rynges trowth that spekethe & enformeth mānes soules
inwardly. Blessyd be the eyes that be shytted to þ
delectable syght of outwarde or worldly thynges &
that gyue hede deuoutly to gostly thynges. Blessyd
be they that by grace and by the lycht of soule per-
ceyue þ true inly entent of scripture & that prepare
them dayly by exercyse of soule to conceyue the cele-
stiall priuetees. Blessyd be they that labour busily i
soule to beholde & loue god almyghty & his pleasure
i all thynges & for that auoyde from them all world-
ly busyness or despyres that let such deuocyon. O thou
my soule attende & gyue hede to the premysse and
shyt thy senses or sensuall partes / that thou mayst
here gostely what thy lord spekethe in the inward
inspiracyon. The lord & louer sayth to þ I am thy
helth & peas & lyfe euerlastyng Joyne and knytte
the surely to me / & thou shalt fynde rest and peas of
conscience / and after this euerlastyng peas & lyfe
forsake the loue of soule & transitory & erthly thynges
& diligently seke euerlastyng thynges. what
be all temporal thynges but discepuable / and what
may ony creature helpe þ yf thy lord god that ma-
de the forsake the / wherefore refuse thou all worldly
thynges & ioyne and cleue by cleue and stedfast loue
and seruyce to almighty god thy redeemer that thou

Parte.

mayst here after attayne þe eternall felicitye i heuen.

The seconde chapitre howe treuthe speketh in
wardy to mannes soule without noyse.

A deuoute soule after that it hath harde the
wete instyllaunt spekyng of his lorde god
as a man inflamed with loue despyeth more longer
speche with our Lorde sayenge with the prophete
Samuell thus / Speke good lorde for thy seruaunt
is redy to here the / I am thy seruaunt gyue me vn-
derstandyng to knowe thy comaundementes & say-
inges. Bow & make my hert & soule to fele & folowe
thy wordes & instyll in to my soule thy holy techinge
& wordes as the dewe droppeth vpon the grasse I
saye not as the chyldren of Isracell sayd to Moyses.
Speke thou to vs & we shall here the gladly / let not
oure lorde speke to vs lest we dye for drede. So be it
not with me good lorde. But rather I beseeche the
humbly & desirously with the prophete Samuell y
thou vouchesaue to speke to me thy selfe I shall he-
re the. Let nother Moyses ne none other pphet but
thou good lorde the inwarde inspirour of all pphet-
tes speke to me & i me. for thou only without them
mayst pflytly teche me. They without thy goodnes
can not profyte me. They may well pfer & vtter thy
wordes / but they can not gyue the spirite of vnder-
stynge they profer sayre wordes / but yf thou worke
not with theym they make none ardoure inwarde
they shewe sayre letters & wyrtiges / but thou alone
openest theyr sence / they profer grete misteries / but
thou alone opened the clere vnderstādyng of them

¶ The thynde

They shewe thy commaundementes to be fulfylled/
but thou alone helpest vs by thy grace to pfourme
them. They shewe vs the way that we sholde wal-
ke in / but þ alone doest cōforte vs to go therin they
worke only withoutforth / but thou only illumynist
within forth. They only water outwardlye / but þ
gyuest vs the frute of grace & good workes. They
crye & speke to vs i outwarde wordes / but thou gy-
uest vnderstādþge of þ we here wherfore I belecche
the that I may here the speke to me / & not moyses
lest I dye & be voyde of the frute of good lyuynge if
I be only outwardly monished & not i flamed iwar-
dly that not thy worde be only herde / & not fulfyllid
in dede / knowyn / & not loued / beleued & not kepte /
& so be to me dāpnacyō / speke thou good lord to me
& thy seruaūt shall be redy to here the / for thou hast
the wordes of eternall lyfe whyt in the Speke to me
I belecche the þ wordes of solacion & cōforte to my
soule & so the amendement of my lyfe to thy euerlas-
tynge laude & prayspyng in heuen.

¶ The. iij. chaptre howe the wordes of god sholde
be mekely herde / & howe many pondeze them not in
theyr conscyence.

Our lord speketh to his deuoute seruaunt say-
inge thus. My sonne gyue hede to my wor-
des they be full swete pcellige all wisdom & cūninge
of philosophers & wyse men of this worlde. my wor-
des be spūall & gostly lyfe / & not passible in mannys
mynde / they be not to be applyed ne drawed as bay-
ne complacens / but to be harde stedfastly in sylence

Parte.

and peas of soule and to be taken with all humilite
& desyre of the soule. The deuoute seruaunt of god
answereth his lord god thus sayenge to him. Bles
spyd is that man that thou doest enfourme and teche
good lord to vnderstande thy lawes & comaunde
mentes þ thou mayst so spare hym in the day of thy
wozath fro thy indignacyon that he be not lost with
out cōforte in the lande of dampnacyon. Our lord
sayth agayne. I haue taught pphetes with other
fro the begynnyng of the worlde hytherto / & yet I
celle not to enforme men / but many there be that be
harde & dese to here my wordes. Many here more
gladly the worldly spekyng / than godly or goostly
spekyng. Many folowe gladly theyr flesshely ap
petytes of theyr body / than þ pleasure or comaūde
ment of god. The worlde pmytteth & somtyme gy
ueth vs temporall thynges & lytell of valure for the
whiche we serue it with grete desyre. But God al
myghty pmytteth & gyueth vs hye thynges & eter
nall & yet men be dulle & slowe to his seruyce and to
attayne such rewardes as he pmytteth. Who so ser
ueth & obeyeth god almyghty in obseruynge his cō
maūdemētes / as it is obeyed to worldly prynces / &
maysters. Almoste none / for a lytell fee or prebende
grete Jorneyes & harde labours be take an hande
for suche worldly lordes & for þ etnall lyfe skarfly we
maye ony labour or ony hardnes suffre. So a vyle
pryce is busily sought / & an excellēt rewarde is put
vnd. for a peny to be gottē or won we wyll lyghtly
put our body & soule i i copdy & auētūre & for a baine

CThe thyrde

thynges & a lytell pnyse we gyue ofte our selfe daye
and nyght to grete fatygacyon / but alas for god all
myghty that is euerlastyng goodnes & rewarde of
ryghtwyle people / for the vnspectable & iestymable
Joy of heuē / or for the hye honour & glozy intermyn-
nable for to be had in rewarde in heuē / we dysdeyne
& be slowe to suffre a lytell fatygaciō. Be thou a shas-
med sayth our lord god to slowe folke and repzeue
them with theyr seruyce y^e worldly folke be founde
more dyllyget to theyr poyciō / thā be to euerlastyng
lyfe / they ioy more i banyte than other in trouthe or
stedfast thynges / & yet they be ofte frustrate of that
that they trust vpon / but the promyse of our Lorde
god deceyueth no man / for he is true & saythfull all
his wordes & behestys to suche folke specyally that
serue hym vnto theyr ende / I am sayth he y^e rewar-
der of all good folke and the prouer & helper of all de-
uoute men / Wryte my wordes sayth he i thy herte &
thynke vpon them / they shall be to y^e ryght necessa-
ry in tyme of trybulacyon. Thou shalt vnderstāde i
tyme of my bysytacyon these thynges y^e thou redist
before & vnderstāde not / I am wōte to bysyt sayth
our lord god my seruaūtes in two maner wyle / that is
to say by probacyon and consolacyon I proue them
dayly by rebukynge theyr vices & defautes / and I
cōforte them agayne by exortacyon to vertu and to
the encrease of grace / He that hereth my wordes and
dispyseth them / hath y^e shall iuge hym in y^e last day.
CThe. iiii. chapter how by prayer we may opteyn
ne to deuotyō.

Parte.

Thou good lord arte all goodnes / I am not
worthy to speke to the thy excellent is such
I am thy moost pooze seruaunt & moost abiecte woꝝ
me moost pooze & cōtemptyble of all other for I am
very noughte / nothyngge haupnge ne nothyngge of
balour / thou alone good lord arte god ryght wyse
& holy / thou art almyghty / thou gyuest all thyngge
thou fulfyllest all thynges / leuynge all only the syn
full boyde of grace / haue mynde good Lord of thy
mercytes & fulfyll my herte wth thy grace for thy woꝝ
kyngge is neuer boyde / Howe may I lyue without
grete anguysshe & perplexyte in this wretched lyfe
but yf thy grace & mercy cōfōrte me / wherfore I be
seche þ^t that thou turne not thy gracious face of hel
pe from me / tary not thy blytaciō from me wth a wth
not thy swete cōsolaciō from me / that not my soule be
aryfyed & be made as drye erthe without the moy
stoure of grace / good lord teche me to knowe & ful
fyll thy wyl teche me to lyue humbly and worthely
in thy pleasure for thou arte all wysdom i þ^t whiche
thou knewe me before þ^t worlde was and before I
was brought in to this lyfe by naturall byrthe.
The .v. chapter how we ought to beleue trouthe &
Son sayth our lord (hūilite before god here.
Walke before me alway i truth & synplycite
herte & all doublenes auoyde from the in suche wy
se do alway seke me / he that walketh before me and
alwey i trouthe shalbe safe from all perylls / & Ieos
berdres / & trouthe shall delyuere him fro deceyuours
& from the detraction of yll men / And yf trouthe des

CThethyde

lyuer the thou shalt be very free from the bayne wordes of men in this worlde & shall not let by them / it is true sayth a deuoute soule to god that thou sayst be it done after thy sayinge / thy trouth teche me / kepe me & bypunge me to saluacion & good ende / & deliuer me fro all euyll affectyō / fro all inordynate loue so þ I may walke wth the good lord in lyberte & freedom of herte / Truth sayth agayn to such a soule I shall teche the thynges that be rightwysse & pleasūt before me. Remēber thy synnes past with grete displeasure and heuynes and repute þ not ony thyng of valoure for ony good dede that thou haste done / Thynke verely thou arte a synner bewrapped and bounde in many passyon & synnes thynke þ of thyne owne selfe thou arte nought & soone turnest to that þ nought is thou arte soone ouercom wth synne thou arte soone troubled & ofte broken wth passyōs of syne thou hast nothyng of thy selfe þ thou mayst magnify thyselfe of / but many thynges thou hast / wherfore thou oughtest to byllypēde þ / for thou art more feble thā þ knowest thy selfe / therfore let nothyng þ thou doest seme to grete of pryce / of all thynges þ thou doest esteeme nothyng precious o^r in valour o^r i reputacyō & laudable / but that thyng þ is eternal so þ the euerclastyng trouth be pleasūt to þ before ony thyng ellys / & þ all bylyte o^r syne specially thyne owne synne & foulness dysplease þ so þ nothyng be to the so odious / as synne & wyckednes þ whiche ought to displease the more thā the damage o^r losse of ony other worldly thyng / Some there be that

Parte.

Walke not clerely before me / but they be led by pryde & curyolyte to serche & knowe my secretes & the hye thynges of my godhed / & so they be necllyget about themselfe to knowe theyr synes & gostly helth such psons fall oftentimes in to tēptaciōs & greuoug synnes leste to thē selfe for theyr pryde & curyolyte & they folowe / drede thou therfore the iugementes of God & yportable wrath of god almyghty / dysculle not ne enserche the marueplous warkes of god but cōsyder thou well thy synes & wickydneg how ofte & in how many grete thynges y hast offēdyd & trespassyd ayenst god / & how many good thynges thou hast left vndon of rechelesnes / some folke there be y bere theyr deuocyon all in bokes / some in Images and some in outwarde tokēs & fygyres / some there be that bere me in mouthe ofte namynge me in worde but lytel in herte / and some other therbe / that haue theyr intellectuon oz reason clerely illumyned w the lyght of vnderstandynge & theyr affect so purged of erthely thiges that they alway aspyre to eternall thynges greuouusly berynge to here cōmenyng of erthely thynges / takynge but scarly of such thynges as be necessaryly requyred to natural lyfe / such knowe what y spyryte of trouthe spekerh in them y which techech them to despyse erthely thynges & to loue heuenly goodes / and to despyse the worlde & worldly thynges and to desyre euer heuen and celestyall thynges.

The. vi. chapter of the marueplous desyre and affecte of the loue of god.

CThe thynde

O Thou fader celestiall the eternall fader of my
lorde iesu cryst I loue the & blesse the for thou
hast vouchesaue to remembre & beholde me louynges
ly with thy gracypous consolacpon. O thou fader of
mercy & god of consolacpon I thanke the that thou
cōfortest me vnworthy to haue ony consolacpon. I
blesse & prayse y alway with thy only begottē sone
& the holy goste without ende. Whan thou good lord
de my louer as thou arte of all mākynde shall come
in to my herte all my inwarde ptes shall ioy. Thou
art my ioye/thou arte my hope/& refuge i the tyme
of my tribulacion but for as moch as I am iperfite
of stū & feble in loue. Therfore I haue nede to be cō
forted and helped of the wherfore I besech thy ende
les goodnes to bylyte me oftymes/and instructe me
with thy holy disciplenes and techynges. Delyuer
me from passions/& helpe my hert fro all inordinat
desyres & affeccyons. Se that I inwardly be pur
ged & eleuate from worldly affeccyons and may be
made apte/and able to loue the good lord spiritual
ly/stronge in pacyēce to suffre for the/and stable by
perseueraunce in goodnes. Loue is a grete thyng
& an excellent vertue /that maketh euery greuouse
& harde thyng light/sweete/ importyble thige easy
to bere/and bytter thynges swete & sauorable. The
loue of iesu perspyghtly imprynted in mannes soule
maketh a man to doo greate thynges and exorteth
hym thereafter alway to desyre more and more pers
pyght thynges. Goodly loue desyret h ever to ascens
de to heuently goodes & vilypēdeth all erthly thiges

Parte.

his necessities saued. Suche gostely loue coueteth
to be fre and alpenate from all worldly occupations
lest that his inwarde syghte of soule be darked / or
letted / ne his affection to goostly and heuenly thynges
be letted from his lyberte by worldly thynges.
Nothyng is more swete than is loue / nothyng is
more stronge than loue / nothyng hygher / larger /
mercyer / fuller / ne better in heuen / or erthe. For loue
cometh of god / ne it may not rest fynally in any crea-
ture lower than god. It maketh a man reuewe / &
ioye. It maketh a man fre in his soule without any
retaynyng of synne. It maketh a man let nought
by worldly goodes / but to departe with all that he
hath to relpue the indignes / and myserye of other
folke. Also it maketh a man content with that lytell
that god sendeth hym / & nought to desyre that ptey-
neth to other / for he resteth aboue all thynges erthly
in one perfite goodnes: that is to say / i god almighty
of whom all other goodnes floweth & procedeth.
Suche a persone beholdeth not onely the gyftes
be gyue to hym / but he attendeth aboue all thynges
with loue and dyede vnto god the gyuer. Loue know-
eth no mesure / but it incendeth the louer oute of
mesure. Loue maketh man to fele no hardnes ne
ther burden layde vpon hym / and it maketh a man
not repute any labour that is impute to hym. It ma-
keth any man to desyre ouer his power / and myght.
It complayneth not of impotencye any tyme / for
it maketh a man to thynke all thynges possible to
hym and lesull. Loue therfore dothe and maye doo

Chethyde

grete thynges / Where the louer lyeth not nor defay
leth not. It maketh a man gladly to wake whā he
is dulle and disposed to slepe / Whan a man is Wery
it maketh hym not to accompte it / Whan a man is
arted or troubled / it chaseth away all trouble and fe
re inwarde. For as a quicke bronde or flame of fyre
yf it be moued / or blowen it flameth bpwarde so a
gostely louer in troubles is lyfte bp by feruoure of
loue to god / and so by the helpe of god almyghty he
ouerpasseth all suche peynes and trybulacyons. He
that is a goostly louer knoweth that the ardent des
yre of mannes soule is a grete crye in the ere of als
myghty god / the whiche crye sayth in wardly to als
myghty god. Thou good lord arte my loue / thou
art all my desire / and I am thy creature / delate my
herte in thy loue that I may lerne to taste by the in
warde moulthe of my soule how swete thou arte in
loue / and what is to man to be lyquyfyed and mol
ten in loue or to swymme therein. I am holden / and
bounde in loue so that I go aboue my selfe for grete
marueyle & feruoure of loue. I beseeche the good lord
de that I may synge the songe of loue / & folowe the
my louer by vertuous lyuynge euer to ascende to y
inperfytnes of lyuynge / so y my soule may be strēg
thed in praysonge of thy maieste by ioyfull loue of
thy goodnes. I beseeke the alwey that I may loue
y more than my selfe and that I may euer loue my
selfe & al other that loue the / for the & in y as y laue
of loue that thou comaunded monifeth loue is swif
te / clere / pyteous / mery / and iocunde / it is stronge

patient / wyse / feythfull / longe abydyng / manlye
 & neuer hyd but alway redy / where so a man seketh
 hymselfe / there he falleth fro loue / for loue is cōpū-
 specte very meke & religyous / not lyght ne gnyng
 hede to vayne thynges. Very loue is sobre / chaste /
 stable / quyet / and kepte in his bādes. Also loue ma-
 keth a man subiecte and obedyent to his prelate. It
 maketh a man ferme / and stable in vertuous lyfe &
 to seme vyle and despecte or vnworthy in his owne
 sight. Also it maketh a man deuoute to god & kynde
 & alway to beleue & trust i hym though he haue not
 suche sauoure or appoyxymacyon to his goodnes þ
 perfight folke haue. For no man here lyuyng may
 in loue without langour & heuynes. He that is not
 alwey redy to suffre & to applye hymselfe to þ
 wyll of god almyghty his louer / he is not worthy to be
 be called a louer / for it pertyneth to a louer to suf-
 fre gladly all harde & bytter thynges for his louer &
 not to declyne fro hym for any contraryous thyng.

¶ The. viij. chaptre how a true louer is proued.

He that leueth or forsaketh the loue or the ver-
 tue that he hath begonne with for a lytell ad-
 uersyte or trouble / or that i suche tyme seketh lyght-
 ly worldly consolacyon / he is not prudent ne stronge
 louer / for a stronge louer standeth stably in tempta-
 cion / & he gyueth not hede ne place to the deceptfull
 pfluacions of the enemye he is not broken by ipacy-
 ence / by aduersites ne illuded or disceyued by pros-
 perous thynges. A wyse & a prudent louer pōderith
 not the gyfte that is gyuen so moche as the loue of

¶ The thyrde

the gyuer. He conceyueth rather the loue of the gy-
uer than the gyfte that is gyuen & prepondereth þ
gyuer before all thynges gyuen. A noble & very lo-
uer resteth not in the gyfte þ god almyghty gyueth
but in god that is þ gyuer of all goodnes / that man
is not all dysordred that somtyme lesse cōceyueth or
pondereth god almyghty or his sayntes thā he wol
de do. For that good & wete desyre that a man som-
tyme pceyueth in his soule is the effecte of grace gy-
uen to man in this present lyfe & a taste & sauoure of
heuenly glozy / to the whiche we may not rest ouer-
moche by cōfidence or trust of soule / for it goeth / and
cūmeth mouable / & is not pmanēt a man to fight or
stryue agaynst þ euyl motiōs of his soule & to ouer-
come the suggestiōs of the deuyll is a token of ver-
tu & of grete merite. Se therfore what so euer thou
art that no stronge fantasies of ony mater trouble
the. Keepe styll thy purpose & right intenciō of soule
to god & thou shalt not fall. Thyneke not that it is il-
lusion that thou art somtyme rauished in extasy or
excesse of mynde & so returned agayn to customable
lightnes of hert. For thou sufferest rather suche dis-
cens agaynst thy wyll than wyllfully. As lōge as su-
che cōtrarious disordred or bayne thouthes dysple-
se þ and þ stryuest agaynst them whan they rise i þ
it is to thy merite & no losse or hinderāūce. I knowe
saith our lord iesu to his louer that the olde enemy
to mā doth alwey his power to let thy wyll & desyre
in goodnes & to hynder & let the frome all good & de-
uoute exercyse / as fro the worship þ thou art boude

to honour me with & my sayntes & fro the medytacy
on oꝝ remembraunce of my passyon fro þ remēbraunce
of synnes with bitternesse of soule fro the preserua
cion of thy herte fro euyl / and from wyll to p̄fite in
goodnes & v̄tue. Many ydell & euyl thoughtes he
suggesteth to mānes soule / to make hym both lothe
& wery with prayer & other deuous exercyses lowe
cōfessio displeseth hym greatly / & if he may he wyll
let a man of his cōmunion. Set not by hym ne bele
ue hym not / for he lepyeth before the many snares of
disceyte. Whan he sheweth to thy soule euyl thiges
oꝝ vnclene dyspyteously sape to hym go fro me thou
foule wicked spirite. Thou wokes that byngist
suche foule thinge to entyse me. Be thou ashamed
for thou arte foule of thy selfe / go fro me thou false
disceyuer of mankynde / thou shalt haue no parte in
me. For my sauour iesu shall stande with me i my
defence as a strōge warriour to thy cōfusyon I had
leuer dye & suffre all maner peyne thā to cōsent to þ
Holde peas & cese of thy tēptacions / I wyll no more
here ne gyue hede to the thoughe thou bere me ne
uer so moche. For almyghty god is my helper Whō
I drede. He is the defender of my lyfe vpon Whome
I trust. Ye pf the strength of castels Withstande me
I shall not drede. For our lord is my helper / and re
demer. Fight & stryue agaynst suche intysmentes
as a good knyght / pf thou sometime be ouercome by
thy feblenes oꝝ fraplte / take thā more cōfōrte & strēg
the of soule than thou didest before / trust þ getherby
to haue þ more large grace & cōfōrt of god & be ware

C Chethynde

the after of pryde & vayne glozy for therby be many led in to erroneous wayes & fal in to vncurable blindness of soule. So þ thou therfore beware & humble the agaynst the presumption of suche persones.

C The. viii. chaptre how grace is to be hyd vnder the palle of humylyte.

Sonne sayth the wyse man / it is more sure / & profitable to the to hyde the grace of deuotion gyuen to the / than to shewe it out worldly. Quauce not the of it / ne speke not of suche grace to other not magnify thy selfe therby / but thou sholdest rather dyspyse thy selfe and drede lest thou be vnworthy to haue it or lose by thy neglience to lese it. Whā sholdest not cleue or trust to moche to such affectiō which may soone be turned to the contrary. Consyder well whan thou hast suche grace how wretched & needy thou were before thou hadest grace / nor the profyte or encrease of spūall lyfe is not only whā thou hast the cōsolacyon of grace / but whā thou with humylyte sufferest the subtracyon of the same so þ thou leue not thy prayer ne other good dedes / but with all thy vnderstādyng & dyligēce do thy best whan thou felest suche subtraction or dulnes in the to recouer the consolacion of grace. Many there be that be very dulle and impacient whan aduersyte falleth to them the way & lyfe of fortune of man is not cuer in his power & eleccyon but of the goodnes of god is all that we haue the which doth comforte whan we wyll & as moche as he wyll / & whom he wyll as his pleasure is & no more / some psons haue destroyed the

Parte.

selfe by indiscrete desyre of grace of deuocyon for they
 haue dysordred theyr strengthe of soule ouermoch
 not ponderynge theyr exyle & poore lymptes of reson
 but rather folowed the desyre of hert & therefore for
 as moch as they presumed higher thynge than god
 des pleasure was that they shoulde attayne to there
 fore they lost theyr grace before had. And so they be
 made and leste nedynge & vyle that presumed to entre y
 secretes of heuen / y they may lerne not to presume
 vpon them selfe / but alway with true humylyte to
 trust to god almyghty. Suche psones as be begyn
 ners & be not yet pfit in y way of vertue & in our loz
 de god / may lightly erre & be deceyued but if they fo
 lowe the counsell of discrecion / or discrete persones
 Suche psones as lene to theyr owne wytte & so fo
 lowe it / & refuse the discrete wayes of suche as haue
 longe exercysed the wayes of vertue fall in to grete
 inconuenientis fynally. Such psones as be wyse i theyr
 owne syght wyll selde be ruled humbly by other
 Better it is to a man to haue lytell wysdome or cun
 nyng with humylyte than to haue grete cunynge
 with pryde or vayne glory. Better it is to y to haue
 lytell than to haue moche with pryde & dāpnacion /
 he lyueth not discretely that gyueth him all to light
 nes & vayne gladnes forgetynge hymselfe & y drede
 of god / not dreyng to lese grace. Also he is not wys
 sene vertuous / that in tyme of aduersyte or other
 hardnes dyspayreth & trusteth not stedfastly in god
 He that in tyme of peace wyll lyue to sykerly with
 out drede of all perellys / he shall be founde to drede

CThe thynde

full and bredd in tyme of batayle/ & man wolde al-
way abyde humble & lytell i his owne syght & dyl-
getly awayte on hymselfe/ he sholde not so soone fall
to synne & offence of god/ good & hollsome couceyll is
a man after þ he hath conceived the spyryt of deu-
cio and charyte to thynke how sholde he do & what
sholde fall to hym in the absens of suche deuocyon
whan suche a case happeth let a man gadre þ suche
grace and lyght maye retorne agayne to hym by þ
honour of god which withdrew fro his cōsolacyon
a season to thewe his power & for mānes wele/ it is
more profytable to man somtyme to be lefte to hym
selfe and to lacke suche grace & cōforte/ than alway
to haue such prosperous thynges at his wyll. for a
man is not reputed to be of more meryte or vertu in
the syght of god/ if he haue many bysyons or conso-
laciōs gyuen hym/ or if he haue clere vnderstādyng
of scripture/ or if he be auassiced by grete & hys pmo-
cyon/ but than he is of grete meryte & greatly in the
fauoure of god almyghty if he be persyte i mekenes
& fylled with charyte alway sekynge the honour of
god in his dedes/ w cōtempte & despylynge of hym
selfe as wel in þ syght of other men as in his owne
couetyng more in humyliaciō thā to be honoured.

CThe .ix. chapter how a mā shold not repute hym
selfe of ony valour but bylepende hym.

O God lord I speke to þ of my presūpcyon not
withstandynge þ I am but puluer & ashes
if I repute my selfe ony better/ þ and thy wordes a
gaynstāde me/ also my synnes bere true testymony

agayne me ne I can not agayne say them / and yf I
 wyll bylypende & despyse my selfe & not repute me
 ony thyng worth as trouthe apereth in me thā þ
 grace of my lord god shall be to me mercyfull & his
 lyght nere me and my humylyacyon and obedyēce
 shall be turned after this lyfe in to euerlastyng ex
 altacyon and auancement. There good lord thou
 shalt shewe me to my selfe vely what I am what I
 was and wherof I came / for I was & am nought
 & knowe it not yf I be lefte to my selfe without thy
 helpe good lord thā I knowe my selfe to be nought
 and full of infyrmyte / and yf thou good lord wylte
 beholde me with thy grace ynd consolaciō anone I
 shalbe made stronge & be fulfylled with a newe ioye
 & grete marueyle it is þ I a wretche that alway of
 my selfe fall downewarde & may not rylse agayne &
 by thy grace so sodaynly arayled agayne and so bes
 nygnely lyfte vp and halled of the. This is thy cha
 rite & grace which puentith & helpeth me in many
 necessytes & kepeth me busily fro greuous peryl
 & many euyllys / I lost my selfe by inordynate loue
 of my selfe & in sekynge the agayne & in lounge þ a
 gayne I haue bothe founde the & me / and of thy cle
 ne profounde & depe loue I am lyquyfyed & knowe
 verely my selfe nought. for thou swete lord doest
 to me ouer my merites & ouer all that I coude hope
 to haue of þ / blessyd be thou good lord for though
 I be vnworthy to ony goodes / yet thy ifynyte good
 nes celseth neuer of well doyng pe to such persons
 as be vnkynde & farre fro the / make vs to be holpe

CThe thynde

conuerted to the good lord that we may be kynde/
humble/meke/ and deuout to y/ for thou alone arte
our helthe/vertu and strengthe.

CThe .x. chapter/all that we haue or do is to be re-
ferred to god/as to the ende of euery thyng.

SOne sayth our lord to vs I ought to be thy
last & souerayne ende / yf y desyre to be bles-
syd/ & by this intencion shall be purged thynne affect-
cyon that is oftymes euyll bowed downe to it selfe
& to other creatures/ yf thou seke thyselfe i ony thyng
ge/anone y faylest in thy selfe & waxest dnye where
foze to me referre all thynges / for I am he y haue
goue all thynges/cōsider all thynges as wellynge
& spryngge out of the hvest & moost souerayne god
& therfoze they to be reduced to me as to theyz origi-
nall begynnynge/of me lytell & grete/poore & ryche
drawe quicke water as of the well of lyfe & who ser-
uith me well ygly shall receyue grace for grace. But
who y hath glozy without me/or hath delectacyō i
ony pryuate good/shall neuer be stablyshed in very
Joy ne delpted in hert/but shall be let in many ma-
ner of wyse & anguysshed wherfoze thou oughtyst
to ascryue to thy selfe in maner of good/ thou sholde
not cōmende nor moze repete thy selfe for ony good-
nes that thou hast/who euer thou be but referre all
goodnes that thou hast to god almyghty without
Whom we haue nothyng/ god of his goodnes gas-
ue vs what we haue & therfoze he requyret the sa-
me to be cōsydered of vs with thanks to be gauen
agayne vnto hym. This is y very way to excheu

Parte.

from vs the synne of vayne glorie / if so be that true
charite and heuently grace enter in to man / no enuy
ne dysdayne of ony person / nor pryuate of mannes
selfe shall haue place i hym. for grace and very cha-
ryte ouercometh all suche vyces and it delateth & en-
flameth mannes soule to god & to our neyghbour if
we perceyue & vnderstande well we sholde only ioye
& hope in our lord god and in no wyse in our selfe /
for no man is good of hym selfe but god alone whis-
che is to be loued and blessyd ouer all.

The. xi. chapter how it is full swete to serue god
to hym that forsaketh the worlde truly.

Owe good lord I shall repete my speche to
the and not cesse / I shall speke in the crys of
my lord god and kynge that is in heuē / how grete
is the multytude of thy swetnes / whiche thou hast
hyd and hydest good lord for the tyme from the ym-
that lyueth here vnder thy drede / and to thy perfyte
louers and seruautes thou shewest the Ineffable
cōtemplatyue swetnes of thy godhede / in this thou
good lord hast shewed thy grete charite that whā
I was not thou madest me / and whā I erryd and
went out of the way thou broughtest me agayn cō-
maundyng me to serue and to loue the / O well of
perpetual loue what shall I say of the / how may I
for gette the / whiche so louyngely doste remember
me / and where I haue perysshed thou good Lord
hast shewed thy mercy to me ouer my hope and re-
warded me aboue my meryte / what thākes shal I
gyue to y for this grace gyuen me / It is not gyuen

C The thynde

to all men to forsake the worlde & to take vpon them
a solytary lyfe. It is no grete thyng me to serue þ
good lord to whom all thy creatures be bounde to
serue & plesse. But rather this is to me a grete thige
& maruelous þ it pleseth thy goodnes to receiue me
to thy seruyce & to ioyne so poore & vnworthy as I
am to thy welbeloue seruautes. Lo all thynges þ I
haue & þ I may do þ seruice of is thine & therfore I
can gyue þ nothyng but thyne owne. Heuē & erthe
with theyr cōtentes that thou hast ordeyned to helpe
man doeth dayly fulfyll thy cōmaūdemēt after
the ordre & forme þ thou hast ordeyned them to. Also
thou hast ordeyned aungels to helpe & cōforte man
But aboue all this thy selfe hast vouchsaue to serue
man promp tpyge to gyue the to man. What shal I
gyue agayne to the for those & for a thousande folde
benefaites þ thou of thy grace & goodnes haste gyue
uē to me. Graūte me helpe & grace to serue the good
lord all the dayes of my lyfe & at the leest þ I may
one daye serue the worthily. Thou arte worthy to
haue all seruyce/all honour/& eternall laude & prayse
fye. Thou arte my very lord god & I am vnwor-
thy and poore seruaūt. I am bounde to serue þ with
all my strengthys & neuer to be wery of thy seruyce
& prayse so I desyre & wolde it sholde be. Thou
good lord fulfyll that I want of my partye. Grete
honour & glory is to serue the & to forsake all erthly
thynges for the. They that gladly & wplyngly do
submytte the to thy seruyce shall haue grete grace
and they þ forsake all worldly busynes & do chose

þ harde and strapte way for thy loue / shal be refre-
shed with the swete cōsolaciō of the holy goost shall
haue grete liberte of soule. O thou thankfull & ioy-
full subteccion & serupce of god wherby man is ma-
de fre from synne & holy in the sight of god. O thou
holy & hys state of relygion whiche maketh a man
egall to aūgels / pleāsūt to almyghty god and dres-
full to deuyls & honourable to all feythfull folke. O
thou serupce worthy alwey to be desyred & halled /
wherby almyghty god is gotten & euerlastinge ioy
& gladnes gotten.

C The .xii. chaptre the des-
syre of herte is to be examyned & moderated.

Sonne saith our lord to his louer thou must
yet lerne many thynges þ thou hast not yet
well lerned / þ is to say that thou order thy desyre / &
affectiō alwey after my pleasure so that thou loue
not thyn owne desyre or ppyte but þ thou i all thynges
a couetous louer & a folower of my wyll þ hast
many desyres rysynge & mouynge the / but consider
well whether thou art moued in them for myne ho-
nour only or more for thy owne auayle or ppyte. if I
be the cause of thy mouynge þ shalt be well content
what so euer I sende vnto þ / & psony thyng be hyd
in thy desyre of thyn owne wyll or sechynge / so that
thyng is it þ annoyeth and greueth þ outwardly &
withynforth bothe / beware therof þ thou lene not
to moche to thyn owne desyre / me not counseled þ
same thyng that befoze pleased þ / displeseth the af-
terwarde. Every thyng þ man desyret is nat to
be folowed shortly / ne every cōtrariōus affectiō þ

¶ The thyrde

man lotheth or hathet is to be fled at þe fyrste. It is expedient somtyme to vse a byrdell restraynyng in good affections & cūpynges or other busynesses & of indiscrete behauiour folow the þe distraccion or byekyng of mānis mynde that thou by thy indiscrecyō be nat an occasyon or sclauder to other. Also that thou be not sodaynly troubled or inquyete by other mēnes resystence. It is somtyme behouefull to a man þe he vse violēce & resist his sensuall appetite & nat to giue hede what it desireth & what nat: but rather idenoz hym that it be subiecte by violence to the soule this sensuall appetite is to be subdued by disciplyne to þe soule vnto it be made redy to obey in all thynges to reason vnto it haue lerned to be content with fewe thynges & necessary without all gruthige agaynst any in cōuenient thyng.

¶ The. iiii. chapr of the informacion of paciēce & of stryfe agaynst sensualite.

¶orde god sayth the deuoute soule vnto god
as I fele & vnderstande pacyence is full necessary vnto me for many cōtrarious chaūces fall in this lyfe howe soeuer I order my selfe for pease to be hadde. I can not haue it without batayll ne my lyfe can not be without sorowe and trouble wherto our lord sayth. Sōne thou sayest truely I wyl not that thou seke peas as wanteth tēptacyon to haue trouble or cōtradyccon but cōfite the than to haue fōūde peas whā thou art exercysed w dyuers troubles & pūed with diuers aduersities & yf thou say þe thou mayst not suffre suche peynes. Howe mayst

thou suffre the fell peynes of Purgatory of.ij. euyls
the lesse is alwey to be suffered & chosen. Wherefore
suffre thou patiently the aduersities & euyls of this
worlde or lyfe y^e thou mayst auoyde y^e peynes euer
lastynge folowynge here after for syne. Trowest y^e
that worldly men y^e be in welche & worldly busynes
suffre no aduersyte thou shalt not fynde one suche
ye if y^e present the most delycate person y^e thou canst
fynde/ but thou sayst to me agayn. They haue delect
table thinges & pleasures/ & they folowe euer theyr
owne wyll/ & therfore they ponder not theyr trou
bles. But howe be it that they haue theyr desyre/ &
in ryches/ & worldly pleasures that they be sacrate
with how longe trowest thou it shall last. Sothely
suche folke as abondeth i worldly goodes & pleasures
shall soone fayle and vanyshe as dothe the smoke of
fyre. No remembraunce lefte of theyr Joyes before
had whiche also whan they lyued was not synally
without grete anguysshe/ tydroulnes/ & drede often
tyme they receyue grete troubles/ & peyne of suche
thynges as they haue grete solace & pleasure in be
fore for of ryghtwisnes it foloweth so suche psons y^e
they fulfyll not without grete cofusion & peyne the
delectacions & worldly pleasures y^e they haue before
sought & folowed with grete iordinate delyte & ples
sure howe short/ howe vyle/ & fals is y^e worldly glory
& pleasures. Surely they be very false & fikel and yet
they be not perceyued/ for the blyndnes of mannes
soule/ so that man as a beest vnreasonable for a lytell
pleasure or commodyte of this trasitory lyfe renneth

CThe thynde

in to euerlastyng deeth of soule. Wherfore thou shalt
folow thyne owne wyll alway & folow not thy ple-
sure & desyre. But thy desyre & fire thy loue i god / &
he wyll graunt the thy petition & desyre of herte. Ale
all wordly inordinate pleasures & delectacions and
thou shalt haue abundaunt & heuently consolacyon / &
the more thou preseruest the from the solace of erth-
ly creatures / the more swete cōsolacions thou shalt
fynde in almyghty god. But fyrst thou muste come
to suche goostly cōsolacions with grete heuynes / &
lamentacion & with grete labour & stryfe i thy selfe
agaynst thy sensuall prynces. Thy olde synfull custo-
me wyll agaynstande the in suche goostly labour
but he shalbe banished and overcome w a better cu-
stome. The fleshe wyll murmoure & grutch agaynst
such labours / but the feruour of the mynde may res-
frayne hym. The olde enemy to mannes soule wyll
let the but thou mayst chase hym away by praye &
by profitable occupacyon he & his wayes shall be let.

CThe .xiiiij. chaptre how an hūble subiecte ought
to be obedyent after the example of cryste.

Sonne he that labourerh to withdraue hym
fro obedience he withdraue hym fro grace /
& who sekerh to attayne pryuate thynges leseth com-
mon graces & gyftes & he y doeth not obey to his su-
perior / it is a tokē that his fleshe or body is not sub-
dued yet perfely to his soule but it ofte grutcheth &
rebelleth agaynst it. Therfore yf thou wylte that
thy body be no rebell / but subdued to thy soule leene

thou to obey gladly to thy superyor. Soner is thy
outwarde enemy overcome yf thy inwarde man be
not dystroyed or overcome. There is none worse nor
more greuous enemy to man than his body if it be
not accordynge or cōsētyng to his soule thou must
bitterly dyspyse thy selfe / if thou wylt preuayle ayēst
thy body. But thou louest thy selfe yet inordinatlye
& therfore thou drestest to leue thy selfe & so subdew
the fully to other mennes wyll / what grete thyng
is it to the that arte but erthe and nought to subdue
the to man for godes sake / Whan I god almyghty
that made all thyng of nought did subdue and sub
mitte me humbly to man for thy sake. I was made
humble y thou sholdest lerne to overcome thy pryde
by my mekenes. Lerne thou asches to obey. Lerne
thou erth & synne to humble the & to pstrate the vn
der every mānes fete by true humylite nothyng y
sumige of thy selfe. Lerne to breke thyn owne wyll
& to applye to other mēnes wyll / Wyse agaynst thy
selfe & suffre not pryde to rayne in the / but shew the
so meke that al men may walke vpon the and trede
vpon the as vpon clay in the way / What hast thou
bayne man & vyle synner to complayne or to gayne
say them that mysseyeth the or vexeth the / Whiche
haste so ofte offended thy lord god and hast so ofte
deserued helle by thy synfull lyuynge / but my mer
cifull eye & sight hath spared y for loue that I haue
to thy soule / that thou myghtest knowe howe well
I loue the / & that thou sholdest be kynde & gyue y to
true humyltye & subieccyon for my sake paciēty su

¶ The thynde

serpunge thy propre contempte & despytes.

¶ The .xv. chaptre of the hyd Jugementes of god
to be considered for þe repressyon of vayne glory and
magnyfyinge of man in graces receyued.

¶ Thou good lord seyth þe deuoute foule chasty
se terribly thy iugementes vpon me so that
with grete fere thou alterist all my body & bonis to
gyder & my soule is troubled with grete fere & drede
I stande astonyed & asyder that heurnes be not cles
ne in thy syght / if thou fonde thy aungels defectyue
& impure / and therfore thou diddest not spare them
what shall fall vpon me that am dust & ashes þe aun
gels fell from heuen / What than may I presume
Suche people as in semynge hadde woorkes of com
medacion haue fall full lode / & such as were fedde
with the mete of aungels I haue sene be glad of swy
nes mete. There is therfore no holynes in man yf þe
lord withdraue thy hande. No wysdome maye
auayle if thou withdraue thy hande of gouernaunce
No sure chastyte is yf thou defende it not / ne propre
custody maye profyte man / yf that þe helpe of god be
not there. For if we be forsaken of god almyghty we
be drowned & we peryshe. And if we be bysited and
helped we be arayed vp to lyfe. Of oure selfe we be
vnstable / but by the good lord we be conformed / &
made stedfast we be colde of our selfe / but by the we
be ascended & kyndled in goodnes. O howe mekely &
obierete ought I to consider my selfe / howe symple &
lytell be my good dedes if I haue any. Howe psonde

ly ought I to submyt me to thy hydde & depe iuge-
mentis good lordde wherin I fynde my selfe nothige
valēt & nought. O p̄ inmesurable weyght. O thou
ipassable see wheri I can not fynde me but all peris-
shed & adnichilat/where now we is become all worlds
ly glory what cōfidēce may I haue of all bayne glo-
ry p̄ I haue be exalted by before. No al bayne world
ly glory is vanysshed by p̄ depnesse of thy hyd iuge-
mentis p̄ thou hast shewed bpō me what is ony mā
i thy sight good lordde/ but cley oꝛ erthe/ & what may
clay oꝛ erth haue ony gloryacyon oꝛ pryde agaynst
his maker he that hath his hert truly roted by loue
& humbles in god may not be extolled by no bayne
flaterynge agaynst his pleasure ne he shall not be
moued by ony flaterynge p̄ putteth his hole hope in
god they that vse suche flaterynge be nought & bas-
nisheth at the last with the soude of wordes/ but p̄
truthe of our lordde shall alwey abyde and also they
with hym that cleueth to hym.

The. xvi. chaptre how a man sholde make his pe-
tycyon to god.

Odd lordde sayth euery man i peticiō makige
if this thyng that I aske be to thy pleasure
if it be to thy honour and yf it be to me expedyent/ &
profitable than graunte me it and to b̄e it to thy ho-
noure and yf thou good lordde knowe it noyous to
me & vnprofitable to my soule than take fro me suche
desyre I beseeke the/ euery desyre cometh not of the
holy goost & though it seme to man good & rightwis-
se/ yet it is harde to Iuge trewlye in suche thynges

¶ The thynde

whether good spyryte or euyl/ or elles mānes owne soule moue hym to desyre this thyng or þ/ for many be dysceyued in the later ende that semed to be induced and led by a good spyryte in to such desyres wherfore we ought to desyre euery thyng that we aske or desyre/ with drede of god & humblenes of herte/ & that for man in all woorkes & desyres sholde cōmytte hym holly to god w̄ resygnacyon of his propre wyll sayenge. Good lord thou knowest what thyng is to me moost profitable/ do with me in euery thyng after thy pleasure & moost honour/ gyue me what thou wylte & whan thou wylte/ but me good lord where thou wylte/ and do with me thynges as thou wylt/ I am thy creatute almay in thy hādes/ & thy seruaunte redy to thy behest I desyre not to lyue to my selfe but to the good lord my god and lyfe/ I beseeke þ that I may lyue worthely to the.

¶ The. xviij. chapter A prayer & desyre alway to lyue and to do the pleasure of god.

O Thou moost benygne Iesu graunte me I beseeke the of thy grace that it euer be with me & woork with me vnto my ende & gyue me grace euer to desyre that thyng that is moost accepte to þ/ thy wyll be my wyll/ & my wyll alwey folowe thy wyll & euer acorde therwith/ & neuer dyscorde fro it so þ I maye euer afferme me to thy wyll/ gyue me grace to dye to the worlde & to all thynges that be i the worlde/ & to loue to be vnkno wen in the worlde for thy sake. Graūt me aboue all desyres to rest i the by holy peace of herte. For thou good lord arte the

very peas & rest of mannes herte/ and Without the
all thynges be harde & inquiete/ wherfore I beseeke
the that I may euer rest in the. Amen.

The. xliiij. chapter very solace & comforte is alon
ly to be sought in god.

What so euer thyng I may thynke or desyre to
my solace & comforte I loke not for it here but
I hope to haue it here after/ for if I alone had all þ
goodes and solaces of the worlde / & myghte Ioye
in all delytes and pleasures worldly I am ascertay
ned that they may not longe endure/ ne I with them
Wherfore I knowe that my soule may not fully be
recoforted ne perfectly satysfied but alonely in god
almighty/ the whiche is the comforter of poore men
and the embracer of meke persones/ Abide therfore
thou my soule abide the promes of god almighty
by good luyng and heuely desyre/ and thou shalt
haue the abundaunce of all goodnes in heuē for if thou
to inordynatly desyre or loue the goodes of this pre
sent lyfe/ thou shalt lese the heuely thynges eternal
Temporall thynges be to the in blage / and heuely
in desyre/ thou mayst not be satysfied with thynges te
porall / for thou arte not ordeyned to ioye and rest in
them synally/ if þ haddest in possession all thynges
create in erth thou canst not be blessed in them / but
Alonely in god almighty the maker of all thynges
shadeth thy felicyte and beatytude/ not suche blyss
which is sene & comēdyd of the louers of the worlde
but suche ioy and felicyte that good crysten folke a
byde & hope to haue/ which spūall persones & they þ

The thynde

be cleue in herte somtyme tasteth whose zuesacpō
is heuenly & not erthely/all worldly solace & cōforte
of man is bayne and shorte/but that cōforte that is
perceyued inwardly in mannes soule truly is blessed
here in hope. A deuout persone bereth alway about
with hym i mynde his cōfort Jesu/sayenge to hym
busily by inwarde spekyng/ My lord Jesu assyst
and be nere me in euery place & tyme I beseeke the &
that I may be cōtent & comforted in þe absens & wan
tyng of all mānes solace for ioy of thyn/and yf thy
cōsolacōn be absent fro me for ony tyme/they wyll
thā & right wysse p̄bacyon be to me a hole solace/be
thou not alway wrothe with me I pray the.

The. xix. chapter/ how all busynes of our soule is
to be put in god.

SOne sayth our lord to his louer / suffice me
do with the what pleaseth me. for I knowe
what thyng is expedyēt to the. Thou thynkest as
a man/thou felest in many thynges after mānes de
syre and affectyōn. Good lord sayth the louynge
soule to god/it is trouthe that thou hast sayde. Thy
busynesse for me is more than al my charge may be
for my selfe. He standeth casually and vnstably that
castith not all his busynes in þe/Whyles my wyll is
stable and ryght wysse do with me as it pleaseth the
It may not be yll that thou dost or wyll haue done
about me/if thou wylt þe I be in darkenes or lyght
blessyd be thou/or yf þe wylt haue me to be in welth
or ellys in trybulacōn/ thy wyll be done/ & blessyd
be thou/ Some sayth our lord so thou must stande

If thou wylt walke with me thou must be as redye to suffre as to ioy / thou must as gladly suffre poverte & aduersite as prosperite / and to haue ryches and welthe lord saythe the louer of god / I am redye to take of thy hãde what so euer thou sendest me / and as gladly shall I take by thy grace yll as good / bytter thynges as swete / & heuy thynges as glad & to thãke thy goodnes for euerý chaũce that thou shalt sēde me / kepe me I beseeke þ from all synne / & thã I shall neyther drede deth ne helle. And cast me not finally out of the bowels of thy mercy / ne do me not out of the boke of lyfe / and nothyng shall noye me what so euer hardenes or trouble fall to me.

The .xx. chapter temporall myseryes we ought to suffre with Chryst.

SOne sayth our lord to his louer / I descended fro heuen for thy helth and saluacyon / I took vpon me thy myseryes of my faderly loue & charyte (and not of necessity) that thou might lerne paciens at me and not grutchen / ne bere heuely temporall myseryes. for from the houre of my byrthe vnto my deth vnto þ crosse / I neuer celled of suffraũce of peynes / I suffered grete penury and defaute of temporall thynges / I harde grete grutchynge and cōsplaytes made of me / suffered benygntly cōfusions & represses I receyued for my benefaytes vnkynednes agayne / & for my myracles shewed I receyued blasphemies / for my doctrine I had represses / good lord saythe the deuoute soule to god. for as moche as thou wast founde so pacient in all thy lyfe ful

The thynde

follynge in the vertu with other þ comāndement of
thy fader/it is worthy that I vnworthy wretch be
re me patiently after thy wyll in all thynges I shal
bere the burden of this corruptible lyfe as longe as
thou wylt for the helth of my soule/for though this
present lyfe be tedious/pet it is made merytorious
and easp by thy grace/ and the more tollerable and
dere by thy blessyd example of holy lyuyng/ and
of thy holy saites. Also this psent lyfe is more light
some and cōfortable thā it was to the faders of the
olde lawe to whom the gate of heuen was shytted so
that none myght entre were they neuer so ryghte
wyse/ vnto the sufferance of thy holy passyon and
deth wherby thou madest man fre fro everlastinge
deth & gaue them that they serued truly here i this
mortall lyfe fre intre in to the kyngdome of heuen/
O good lord what thanks and grace am I boun
de to gyue the whiche hast shewed vnto me and vnto
to all feythfull people the very good and right wys
way to thy everlastyng kyngedome of heuen. for
thy holy lyfe that thou lad is a wey to vs to folowe
And by holy pacience we walke to the that arte our
cro Done. for if thou haddest not gone afore vs & had
shewed vnto vs the wayes of pacience and vertue
who sholde haue folowed the? Alasse howe many
sholde haue stande a backe farre fro suche vertues/
if they had not sene & beholde thy vertuouse exam
ples/we be yet so we not withstādyng that we he
re thy grete techynges & maruels. And what shold
we do if suche lyght of example were not.

The. xxi. chaptre of suffraunce of iniuries & Who
Odd almyghty sayth (is pured very pacient
to his seruaunt tedpous & wery of tēptacyō/
What spekest thou sone. Cesse of thy complaynt con
sider myne (With other sayntes) greuous passyon/
Thou hast not yet resisted in suffraunce of thy trou
bles to the effusyō of thy blode as we dyd thou hast
litell suffered in cōparison of them y^e suffered so ma
ny thynges for me / some in warre strōge tēptaciōs
some in greuous tribulacions With other thynges
wherby they haue be pured & examyned / thou must
therfore remembre the grete thynges y^e other haue
suffred befoze that thou mayst bere thy lytel grefes
more esely & yf thy troubles & other greues seme to
y^e right grete beware y^e thy ipacience marre it not &
Whether they be lytell oz grete se thou bere all pacy
ently wout any grutchynge for the more thou dispo
sest the to suffre / the more wyssely thou doest & y^e es
lyer thou shalt suffre / & the more meryte shalbe to y^e
say not in thy excuse. I may not suffre this thig of
such a persone he hath done me grete harme and he
disclaūdeth me wth such thiges as I neuer thought
But I may well suffre other persons & other thyn
ges as I ought to do suche thoughtes & obstacles
y^e cōsidereth not the wthue of pacience ne the rewarde
therof but more the persons & offences done to hym
He is not very paciēt that wyll nothyng suffre but
as farre as it is saien to hym and of suche as he can
suffre. A very pacyent persone pōdereth not of whō
oz of what persone good nor euyl p^{re}late oz felowe

CThe thynde

he be proued to suffre ony hardenes or iniurye / but
whan someuer aduersyte or wronge falleth to hym
ho we someuer and of whom it cometh a true pacys
ent persone taketh it paciently & with thanks as
of the hande of god & so doyng he wynneth to hym
grete merite / for nothyng be it neuer so lytell þ mā
suffreth for god / can not passe without grete meryt
be thou therfore redy to suffre paciently aduersites
& to fight ayenst thy impacient proude herte / if thou
wylte haue victoꝝ. Thou mayst not gete þ well of
pacience without fyght / yf thou wylt not suffre ad
uersites thou refusest to be crowned / wherfore yf þ
wylt be crowned þ must fyght and stryue with thy
selfe strögly & suffre paciently suche euyls. for with
out laboure no man maye come to rest / ne withoute
fight no man may haue victoꝝ / wherfore good loꝝ
de I beseke the to make possible by thy grace to me
& in me þ / that is sene impossible to me by nature thou
knowest þ I am euyl to suffre & þ I am sone caste
dowen by litel aduersite araysed agayn me I beseke
þ good loꝝde that all maner of trouble or aduersyte
þ thou shalt sende me / may be cōmēdable & desyꝝed
for thy holy name for to suffre aduersites for the is
very helthfull & meryte to my soule.

CThe. cxij. chapter of the cōfession of mānes in fy
mytees and of worldly mysertes.

I knowlege myne iniquite agaynst me I am
fyght feble and vnstedfaste / good loꝝde thou
knowest þ thyng þ I am discharged & cast downe
by oftē / is but of lytell balure or weyght I purpose

me strongly to stande in well doynge. But whan a
 litell tēptacion assaileth me I am greatly anguy-
 shed / the thynge that I am moued & tēpted by gre-
 uously is but vyle / & whan I thynke my selfe a ly-
 tell liker of lytel rest that I somtyme haue / I fynde
 me soone after ouercome of a lytell blaste of tēptacy-
 on. Beholde therfore good lord my frayle knowen
 to the in all thynges that I am proued by / haue mer-
 cy on me I beseeke the and delyuer me from fylth of
 synne y I be not fastened therein ne ouercome there-
 by I haue grete remorse & often I am confounded
 before the & that I am so vnstedfaste and frayle to
 gage stande my passions. And though they drawe
 me not to the consent of synne yet they perfeccyon &
 cōtynuall insuyng is to me ryght greuous and he-
 uye and it is to me ryght tydeous to lyue i batayll &
 stryfe. Therby I knowe the better myne infyrmy-
 te. For wycked & abhomynable fantasyes to ryle in
 me to my trouble soner than they goo oꝝ passe from
 me wherfore I beseeke the god almyghy & louet of
 feythfull soules to beholde w thy gracious consid-
 racyon y labour & afflicciō of me thy seruaūt & asyst
 me with thy mercifull helpe in all nedes & strengthe
 me with heuently strēgthe y the tēptar of mā oꝝ my
 wretched fleshe not yet fully subdued to my spirite
 haue not domination by o my spirite a yest w om I
 must fyght cōtynually whyles y I lyue i this mys-
 serable lyfe. Alas what maner a lyfe is this / where
 tribulaciōs & miseries laboureth where all places
 be full of enemyes & nares to ouercome & catche mā

¶ The thyrde

for whan one tēptacion or trouble cēseth / another cometh. Also the fyrste consyete or trouble yet durynge / many other sodaynlye cyle. How may this lyfe be beloued that hath so many bytternes and is so full of myseryes / how may it be called a lyfe that gendzeth so many dethes & gostely infectyons / and yet it is beloued and with greate gladnes delyted & ioyed in. The worlde is ofte reproued for þ it is dysceytfull and bayne. And yet it is not soone forsake whyle the cōcupyscece of the fleshe reygneeth / some thynges i the worlde induceth man to loue the worlde & some other to despyse it / the cōcupyscece of mannes fleshe / þ desyre of mānes eye / & pryde of þ herte. But the peynes and the myseryes folowynge gendze hate and cōtempte of the worlde yet for all such myseryes the euyl delectacyon of mynde that is geuen to the worldly pleasure ouercometh the heuenly desyre / & suche carnall delyte reputeth felycyte to be vnder such sensuall pleasure. For such neyther sauer ne taste the swetnes of god / ne þ inwarde ioy of vertue. They that despyse the worlde & study to lyue & serue god vnder holy discyplīne they taste þ sauour of heuēly thiges pmyled to such gostly lyuers they also se verely þ errour & dysceyte of the worlde.

¶ The. xxiii. chapiter how man sholde rest in god aboue all gyftes and goodes erthely.

D Thou my soule rest thou aboue all thynges in our lord god for he is the eternall rest of sayntes. Gyue me swete Jesu moost louable of all other grace for to reste in the aboue all other creatures / a

boue all helth and beaute/aboue all glozy/honour
 power & dygnyte/aboue all ryches cūynge subtyl
 te of craftis/aboue all gladnes/joy/fame/or laude
 aboue all swetnes/consolacyon/hope/or pmyse/a
 boue all meryte/desyre/or gyftes þ thou mayst gy
 ue to me body or soule/aboue all joy or iuyplacyon
 that mannes mynde may fele and compryse. And a
 boue all heuēly spyrtes with all other thynges by
 syble & iuisible that is not thy selfe for thou good lo
 de amōge all thiges art best/hyest/moost mighty &
 moest suffyryēt/thou art moest swete/saprest moest
 louable moest noble & glorio⁹ aboue all in whom all
 other goodes be ptytely/haue be & shalbe. And ther
 fore what euer it be þ thou gyuest me (thy selfe ex
 cepte) it is insufficient. for my hert may not berely
 rest ne holy be content/but in the that surmountest
 euery creature or thyng. O my most amiable spou
 se cryste iesu moest pure louer/& lorde of euery crea
 ture/graunt me I pray the wynges of very lyberte
 that I may fle & rest in the my feruent loue & desyre
 O when shall it be gyuen to me fully to vnderstāde
 & se howe swete and good my lorde God is: when
 shall I fully gader me in the/so that for thy loue I
 shall not fele my selfe/but the alonly that exceedest al
 knowlege & mesure. Nowe I ofte sorowe & moorne
 & bere me in felycye/& lamentable myserye þ I am
 in with grete heuynes. for many euyls assayle me
 in this vale of mysery they sore trouble me and also
 ofte blynde me/dystroyeth and letteth me/that I
 may not haue fre accesse to þ/ne haue thy swete eu

CThe thynde

brasyng that the blyssyd spyrytes haue contynual
ly With all iocundite & ioy. I pray þ that my syghes
& inly desyres With my manyfolde desolacyōs may
moue thy goodnes to enclpne to my desyres. O iesu
the lyght & clerte of euerlastyng glōrye the solace &
conforte of wayfaryng soules. my soule speketh to
the With styl desyre/and my mouth without boyrce
How longe taryest my lord good to come. I beseke
hym to come to me his poore seruaunt to my cōsolaci
on & gladnes. Sende he his hande & power to delys
uer me frome all anguysshe. Come good lord for w
out the I can haue no gladde day or hour thou arte
my ioye & without the my mynde & boyrce is boyrde
I am a wretche and as a prysoner fetred withoute
all 2fort agreued tell tyme that I may be refresshid
With thy presens & so restored to lyberte / she we me
therfore I beseke þ thy fauour & gracypous presens
Let other seke for þ what so euer they wyll noth þge
pleaseth me ne shall do but thou my lord god that
art my hope & eternall helth I shal not cesse to pray
& call to þ tyll thou retorne to me by thy grace & spe
ke to me in wardly sayenge/lo I am here come to þ
for thou called me/thy terys & the desyre of thy soul
thy hūyltaciō & 2tricion of hert hath made me enclp
ne & brought me to the. And I agayne to my lord
good lord I called the & haue desyred to ioye in the
all other thynges leste & forsakē for the. Thou lord
dyd fyrst excyte me to seke the / blyssyd be thou that
hast wrought such goodnes w thy seruaūt after thy
grete mercy/what sholde thy seruaūt more do or say.

Parte.

before the good lord/ but to humble hym to thy ma-
geste alway myndefull of his propre fraylte & wyc-
kednes. None is lyke to the good lord in all þe mar-
uelous creatures i heuē & erth/ all thy workes that
thou hast wrought be very good & thy domes right
wyle & trewe/ & by thy puydēs all thiges be gover-
ned. Laude & glozy be to the that arte the wysdome
of thy father celestyall. My soule/ my mouth/ w all
partyes may loue the and prayse the with all other
creaturis wout ende. Amen. ¶ The. xxiii. chapter
a remembraunce oꝝ repetyng of þe bñfaytes of god.

O god lord open my herte in thy lawe/ and in
thy pceptes make me to walke. Make me al-
way to vnderstande thy wyll and pleasure & dylig-
ently to cōsider w reuerēce thy benefaytes both in
generall & in specyall þe I may dewly thanke the I
knowe and confesse foꝝ trothe that I may not gyue
to the due thākes foꝝ the lest benefyte that thou gy-
uest and am vnworthy therof whā I consyder thy
excellence and noblenesse my spyryte fayleth in me
foꝝ the grete magnytude therof. All thynges þe we
haue in body oꝝ soule within oꝝ without naturally
oꝝ supnaturally we haue of thy gyfte & all they com-
mende the of whom all goodnes cometh/ & though
some perceue of thy larges mo graces oꝝ bñfaytes
and some fewer/ yet all that we haue cometh of the
& the leest gyfte may not be had without þe/ he that
receyueth moze boūteously of thy graces may not
ioy therein as he had them of his owne merytes noꝝ
he may not very worthely exalte hym selfe aboue oꝝ

¶ The thyrde

ther ne bylypende his inferyoure or the poore / for
 he that ascrybeth not to hymselfe ne to his merytes
 but onely to the goodnes of god is more meke and
 in gyuyng thākes vnto god more deuoute / and he
 that for all suche prerogatyues repzeueth hymselfe
 moost wyle and vnwoorthy of other / he is more apte
 to pceyue of the hāde of almyghty god more larger
 gyftes / and he y perceyueth fewe gyftes of God
 ought not therfore to be heuy ne wothe / ne enuy o^r
 ayest his ryther / but he ought rather thāke y good
 nes of god that so frely & so abundantly gyueth to his
 creatures wout ony psonall zcepçio all thiges come
 of y / & therfore thou art to be magnifyed & praysed
 in all thynges / y knowest good lord what thyng
 is expedyt to be gyuen vnto euery man / and why
 this plone receyueth of thy larges more / & another
 lesse / it pertyneth not vnto vs but to the to discern
 the whiche alonly knowest euery mannes merytes
 I repute it for a grete benefyte gyuen to me of thy
 goodnes y I haue not grete gyftes wherby I shold
 haue ony bayne laude or praysynge outwardly of
 of people / so yf man cōsyder well his bylete pouerte
 & grete ingydençe / he wolde not be heuy & troubled
 in hym selfe / but he wolde rather take therof grete
 consolacyon & gladnes of soule / for thou good lord
 chose and do contynually chose poore and humble /
 & such as the worlde dispiseth to thy seruyce & famy
 lyaryte / as is shewed manifestly by y apostles syn
 gulerly chosen of y Whom thou made prynces of all
 y worlde / that not withstādyng they zuefacyō &

Imitatio cristi.

R. iii.

Barre.

lyuynge was without repress amōge men of hūble
& symple woute deceyte & malysce that they suffered
gladly for thy name repressynge & scornynge and
greuous paynes wth deth at y^e last y^e which all be hor-
ryble & dyspytfull to worldly folke / wherfore there
ought nothyng to glad thy louer & knower of thy
būfytēs as thy wyl to be fulfylled i hym & the plea-
sure of thy eternall dysposycion / wherof he oughte
to be so well zētē & pleased as at y^e ordēaūce of god
it is to hym as lese to be y^e leest & lowyst as another
desyrez to be hyst & moost repyte & to be content &
pleased wth the lowest place as another wth the hyst &
to be as gladly abiecte / & dyspyceable as other doth
desyre to be hyst & aboue other in the worlde / for thy
loue & wyl good lord ought to pcell all other thyn-
ges & more to please man thā all other būfytēs gy-
uen or to be gyuen to man. ¶ The. xxb. chap-
ter / howe. iiii. thynge byynge pease to man.

Foure thiges sone ther be that make a man to
be in grete pease & lyberte of soule / fyrste is y^e
a man shall study rather to do and folowe another
mannes wyl than his owne / another is to chose to
haue lesse of tēporall goodes or worlthyppe rather
thā more / the thyrde is to chose euer y^e lower sete or
place & to be vnder alway & not aboue / the. iiii. is to
desyre that the wyl of god be holy done in the / suche
a pson entreth the endis of pease & rest / lord sayth
y^e deuout soule / thy worde foresayd is short & cōtey-
ner of grete pfectyon it is lytell and shorte in pnu-
ciaciō & full in sence & true / If I coude well kepe it

CThe thynde

I sholde not be so sore troubled as I am for as ofte
as I am greued & displeasyd / I fynde in me that I
goe so ofte frome this doctryne but thou good lord
p all may / & also loueth wele and profite of mannes
soule encrease thy grace in me p I may accōplyshe
thy worde vnto my saluacyon. **C**The. xxvi. chas
pyter / a prayer a gaynst euill thoughtes.

Iorde god I beseeke the not to be longe absent
fro me / but gyue alwey hede to me i helpige
me / bayne thoughtes haue rysen agayne me with
many terrous that haue troubled me / how shall I
passe vnhurte / and howe shall I breke them and es
cape but if thou helpe / thou sayst to thy seruauit I
shall go before the / & I shall hūble them that Ioy &
truste in erthely glory I shall open to the the gates
of darkenes & I shall shew the my secretis do good
lorde as thou pmytest dwell in me & chase fro me all
wicked & euill thoughtes my hope & refuge siguler
is to fle to the in euerp trybulacyon & to call vpo the
w inwarde cōfidēce to be helped pacyēly abydyng
thy consolacyon. **C**The. xxvii. chapter a deuout
prayer for the illumynacyon of mānes mynde.

O Thou good Iesu claryfye me with p clerete
of euerlastyng light & chase fro myn hert all
maner darkenes / stablyshe the grete vagacyons of
my mynde that I suffer / breke & destroy the vvolēt
tēptacyons p I am acōbzied with fyght strōgly for
me & fere away the euill bestes that is to say my le
cherous cōcupysens p I am moued & tēpted by / p
peace may be i me by thy vtue & myght / so tha laus

be may sounde to the north hallof my soule commaunde
the wyndes & tēpestis of trouble & tēptaciō & the see
full of monstres & perils to cease / & say to the north
wynde that it blowe not / and than shalbe a great
trāquillite / sende out thy lyght of truche that it may
shyne vpon erth / for I am as the erth bayne & bare
vnto thou illumyne me / sende out thy grace from a
boue / anoynt my herte wth thy grace celestyall / sende
in to me the terys of deuocyon to make moyste and
wete my drye soule þ it may brynge forth the good frus-
te & þ frute of god warkynge / rayse vp my mynde
che whiche is oppressyd wth þ burden of syn & suspēde
my desyre holy to heuēly thinges so that þ swetnes
of heuēly felycyte tasted / I may lothe to thynke of
erthely thynges / raysshe me from þ vnstedfast con-
solaciō of all creatures / for no creat thynge may fully
satysfye myn appetyte / Iopne me good lord to the
wth the bāde of inseperable loue / for thou alone suffy-
syst to thy louer / and without the all other thynges
be bayne and of no valure.

The .xxviii. chapter / how a man sholde escheue
to enquyre busyly of an other mannes dedes.

S One sayth god to his louer / be thou not cur-
riō^s to seke vanities or euyll questiōs of other
mennys cōuersacion in worde or dede / folowe thou
me what pteyneth to þ this or þ / or what this man
is or that / or ellys what this man doth or sayth / and
what þ / thou shalt not gyue accōpt for other mēnes
dedys but for thyne owne selle / wherfore thā dost þ
wraspe the in such bayne questyons / I knowe euery

CThe thynde

man wth his cōuersacyon / & I se euery thyng under
p^rsonne I know euery man what he thiketh / willeth
sayth or dothe / and to what ende he entendeth his
werke / thou sholde therfore cōmyt all thynges to me
& to my iugement / & to kepe thy selfe in good pease
let hym that wandzeth wander & dzyue as he wyll
At the last shall fall vnto hym p^r he hath deserued in
worde or dede for he may not deceyue me. Desyre
thou not grete fame outwarde ne grete famyllyaryte
wth folke no pryuate loue of ony pson for these thynges
gedzeth distraccyōs of mānes soule & grete errours
& darkenes of mānes hert I wolde speke to p^r
gladly my wordes of my counceils & secretes I wold
shewe p^r yf p^r wolde dyligently obserue my cōmynge
openynge p^r doze of thy herte to me / be p^r prouydēt &
wakynge in prayers / humblynge the i all thynges
CThe .xxix. chapter / In what thynges standeth
very pease and profyte of man.

SOne I sayde ones to my dyscyples I leue
pease wth you and gyue you my pease I gyue
you my pease not as p^r wolde doth p^r nowe gyueth
pease / now troubles & warre / & al folke desyre pease
but all dothe not seke the very thynges p^r prayne to
pease. My pease is wth hūble persons & innocent thy
pease shall be in moch pacypēs / yf p^r wylte here me &
folowe my worde thou shalt haue moche pease i all
thy werkes take hede what thou dost say or intēdig
alwey to please me only / & nothyng without me to
desyre or seke / also be thou not curio^s or busy to dys
cerne or iuge other mēnes wordes or dedes ne mell

not of thynges that be not perteynyng to the / and thus doyng thou shalt lytel or seldome be troubled neuer to suffre any heuynes or perturbacyon of body or soule longeth not to this lyfe / but to the estate of the lyfe to come / Where euer quyetnes & peace is suppose not therfore þ thou hast founde very peace for þ thou felest no heuynes ne grauyn / ne thynke not that all is well about the / if thou haue no aduersary / ne suffre cōtradicyon / nor repute not the therfore p̄f̄te / for þ all thynges be done after thy mynde & desyre / nor thou shalt not repute the to be beloued / or to be in the fauour or grace With almyghty god yf thou haue any gyfte of swetnes or deuocyon for a true louer of vertu is not knowē in suche thynges nor the prosperite or p̄f̄ccion of man standeth not in suche but in that rather þ thou offredest thyselfe With all thyn herte vnto þ Wyll of god / but sekynge thy goodys or thynne owne Wyll to be done in lytell or moche so that thou take euently with thankes prosperous thynges and aduersytees / Weyinge all i a lyke balaunce / yf thou be so stronge in hope þ when thou lackest inwarde consolacyon / than thou prepayrest thy herte to suffre gretter thynges than be fore / nor reputynge thy selfe right wysse or holy / thā thou walkest in the true and ryght way of peace / & Without doubte than thou shalt se my face in euers lastynge Joye & yf thou come to the full contempte of thy selfe than thou shalt haue the abundaunce of p̄se after thy possybilyte as a wayferer may haue

CThe thynde

CThe. xxx. chapyter of þ preemynēce of a fre mynde
de and howe prayers precelleth lesson.

De this is the warke of a perfyte man ne
uer to lose his soule from the speculacyon of
of the syght of heuēly thynges & to go a monge mas
ny busynessys as wout all busynes not as an Idell
man but by a prerogatyue of fre mynde not luyne
ge by iordynate affectyō to ony creature **I** beseke þ
moost good & almyghty god preserve me frō þ busy
nes of this lyfe / **I** be not wrapte ouermoeche by þ
manysfolde necessaryes of my bodye that **I** be not
caught by lust of body / delyuer me **I** beseke the frō
all maner of ipedymentes & enemyes to my soule to
saue me **I** be not cast downe & broke by outragy
ous heupnes not by such vanities as þ worlde busy
ly desyrez / but by such myseryes as of þ comō mas
lediccion of mākynde both greue peynfully thy ser
uauntis þ they may not haue liberte of soule to be ioy
ned to þ as they wolde / good lord turne all carnall
solaciō i me in to bytternes þ sholde entyse & drawe
me by fals pteins of goodnes frō þ cōtēplaciō & loue
of euerlastynge thynges let me not be overcome of
flesshely lust . Let me not be dycepued by þ worlde
or by the shorte glozy & pompe therof / nor let me be
supplanted or be begyled by the cawtels & deceptis
of the deuyll / gyue me **I** beseke the strength to resyst
all euyll / pacys to suffre aduersytes & stablenes of
pseueraūce graūte me for all worldly consolacyons
the swete gracyous vncyon of the holy goost & for
all carnall loue / yet in to my soule the loue of thyne

holy name. Meete & drynke and clothe & other necessaries to the body / be peynfull & onerous to a fervēt spyrite graūt me good lord to vse suche bodely confortes tēperatly / so þ I be not wrapped in outragious desyre of suche thynges / to forsake all suche bodely necessytes I may not lesfully / for nature muste be sustayned but to seke suche thynges in superfluyte or suche thynges as be more delectable thā pfytable þ holy lawe forbedyth it / for elles the fleshe of man sholde rebell ayenst the soule / amonge all such thynges good lord I beseeke the that thy hande of grace may teche and gouerne me euer / that I admitte no suche thynges in superfluyte.

The. cxxi. chapyter the loue of pryuate thynges & of mannes selfe letteth þ perfyte goodnes of mannyngs soule.

SOne if thou wylt possesse god almyghtye to dwell in thy soule / þ must eschewe & forsake all thy wyl for hym / so þ onely thou gyue thy wyl holy vnto his wyl / for the propre loue of thy selfe is more dysauantage to the than any erthly thyng after thyne affectiō & loue þ enclynest to euery thyng more or lesse if thy loue be pure symple and well ordered thou shalt not be ouercomen by inordynate desyre of suche erthely thynges. Couet not suche thynges as it is vnlesfull the to haue. Noz yet haue thou not in dede noz in desyre that thyng that shall lette the or thy inwardly lyberte of thy soule I haue manye sayth god to his louer that man gyueth not hymselfe to me with all his herte to gether / with all

Chethyrde

other thynges that he hath or desyreth to haue why
art thou fatygate with superfluous busynes or des
syer why is man wasted by vayne heuynes / Lette
hym stande to my pleasure & wyll / and than he shall
fele no heuynes ne harme / yf thou seke this thyng
or that / or to be here or there for thy profyte or com
moditye thou shalt neuer be quyte ne fre from busy
nes of mynde / For in euery thyng besyde me is so
me defeaute of goodnes / and no place is boyde of all
aduersyte / Wherfore seeth transytory and worldlye
thynges / rychelles or worthypes multiplyed in de
de or in desyre / dothe not helpe manes soule but ras
ther the contempte and hate of such thynges profy
teth in the acceptacion ayenst god / for all suche shall
passe with the worlde. The place that a man desy
reth shall lytell helpe hym / yf þe spyrte of charyte &
grace be not with hym / & suche peace as man seeketh
without forthe shall not longe stande yf it lacke the
very fundament of stabylnes that is to say if man
stande not in good almyghty which is grounde of all
stabilenes / he may wel chaunge his place but he shal
not be auantaged i soule for whyther so euer a man
fleith he shall fynde suche occasyon as he slepeth.

The xxxij. chapter / an oryson for the pourgyng
of mannes soule and for grace.

O Inferme me good lord by thy grace & ma
ke me sad in vertue inwardly in soule / make
my herte boyde of all vnpytable busynes / & not to
be drawe or led by þe vnstable desyre of any thyng
what euer it be vyle or pryncypal but to requeal thynges

together w my selfe as trāsytoꝝ / nothyng vnder
the sone is table & pmanēt but all is vnyte & afflye
cyon to mannes soule / howe wyse is he that so vn-
derstandeth and perceyueth / graunt me good lord
heuenly wysedome ꝑ I may lerne to seke & to fynde
the aboue all other thyng to cōceyue and loue the a-
boue all thynges / & to vnderstāde all other thynges
as they be after the order of thy wysdome gyue me
grace to bere prudently the psperte & pleasure of ꝑ
worlde & paciētly to suffer aduersyte / for it is grete
wysdom not to be moued with any blast or wynde
ne to entende to any flaterynge tale. ¶ The. xxxiii.
chap how a man shold behaue hꝑ ayenst detractiō.

S One sayth our lord to his louer / thou shalt
not be heup yf a man say yll or haue an yll oꝝ
pnyon of the that thou wolde not gladly here / for
thou ought to iuge thy selfe to be worse & moze hyle
of cōdicyon than other people be / yf thou gader thy
selfe so inwardly thou shalt not gretly pōder fleyng
wordes / it is not a lytell argument prudēs or wys-
dom a man to kepe scylēce i tyme of ꝑl sayd oꝝ don to
hym & to zuert hymselfe inwardly to god & not to be
inquiete of mannes iugemēt / let not thy peace be in
mānes worde whether they say wel of ꝑ or yll thou
art one & not chaunged by theyꝝ wordes / Where is
true peace & true gloꝝye but in god / he that desyꝝeth
neyther to please men nor drede the not to dysplease
them / he shall fynally haue grete peace / for of fordy-
nat loue & bayne drede cometh all inq̄tyness of herte
and dysstruccyon of soule.

¶ The thynde

¶ The. xxxiii. chaptyer god almyghty is to be inwardly called and blessyd in tyme of trybulacyon.

¶ Thy holy name good lord be alway blessyd that hast wylled this trouble or tēptacyō to fall vpon me / I may not fle ne eschewe it / but I haue nede to fle to thy goodnes for helpe and socoure y thou maye turne it to my well / good lord I am now in trouble and it acordeth not to well to my hert / for I am greatly vexed of this present passion what shall I say that am tached thus with tribulacyons / saue me good lord in this houre I come to the in this houre of trouble that my goodnes may be knowen whan I shall be delyuered by the of my grete humylyacion & trouble that I am in / please it thy goodnes lord god to delyuer me therof / for I knowe not what may do to my dyscharge & well & whither I may go without the / graūt me pacyēs good lord / also now helpe me good lord & I shall not drede what euer fall to me / what shall I say i all my aduersytes / but y thy wyll be done in me / I haue well deserued to be troubled & vexed wherfore I must suffer / & wolde god I myght so do w pacyēce tyll y tempest be past / & better fortune folowe / god almyghty god may take frome this tēptacyon / if it be thy pleasure / that I be not ouercome thereof as thou hast ofte done / for the more harde it semeth to me to suffer suche temptacyon the more nere is thy ryght hāde to chaūge it. **¶ The. xxxv. chapter** how man sholde aske the helpe of god trustynge in hym to recouer grace lost by deuout prayer.

S One sayth our Lorde to his louer I am thy
 Lorde god that do conforthe my seruanteys in
 the daye of trouble / come therfore to me when it is
 not well with the / it doth lette þe to haue cōsolacyon
 from aboue / that thou shouldest fallest to prayer fro a
 remedye / for before thou prayest to me deuoutly for
 helpe and consolacyon / thou sekest many inwarde
 consolacyon for thy refresshyng whiche all away
 leth the lytell vnto thou conceyue inwardly that I
 alonly deliuer and helpe in neede them that truste in
 me / & without me there is no baylable or p̄f̄table
 cōseyll ne remeill ye durable & abydyng / but resus
 me thy spyrit & be recomforted i the lyght of my mer
 cyes / for I am nere & redy to repayre all thynges þe
 be ruyndous / but onely to the state that they were of
 before / but also to theyr perfectiō / noth þe is to me
 harde or impossyble / I am not lyke to þe that sayest
 more than thou doest i dede / for my worde & dede is
 all one / where is thy fayth / stāde firmly & p̄seuerāt
 ly i thy fayth & my seruyce / be strōgely abydyng i
 me / & thou shalt haue cōfort i thyne cōuenyēt / abyde
 me & I shall come soone & hele the / it is a lytell tēpta
 cyon that doth bere the / & a bayne dede that dothe
 fere the / why art thou busy about thynges or chaū
 ces not yet beynge but for to come the which encreas
 feth thy heupnes / it is sufficient to the day his wile
 kednes / it is but vanyte or Idlenes to be troubled
 or to be glad at þe auētūre of thynges to come which
 parauētūre shall neuer fall / but mānes cōdyceyon is
 to be disceyued by such Imagynaciōs / & it is a tolle

¶ The thynde

of an vnstable soule / that is so soone led fro god by
suggestiō of the enemy for he pōderich not whether
he deceyue by true suggestyons or fals / whether he
throwe downe by the blynde loue of thynges p̄sent or
by drede of thynges for to come / be thou not aferde
ne troubled in soule / truste in my mercy whan thou
trowest to be farre frome / I am ofte more nere the
whā thou wenest to be holly lost / thā thou moost de
seruest rewarde / all this is not lost whan thou felest
cōtrarioussnes i thy mynde / thou sholde not iuge af
ter thy sensuall selynge ne take euery vexacyon hos
pinge neuer to escape it / repute þ not al forlake whā
I sēde þ ony trybulaciō / for by such tribulacyō it is
come to þ kyngdome of heuē / it is more expedyēt to
the / & to my other seruaūtes for to be p̄ued i aduers
sites than to haue eche thyng after they? Wyl I
know þ hyd thoughtes of mā / it is expedyēt to thy
helth & saluacyō to be leste some tyme to thy selfe w
out gostly sauer / that thou be not inflate by pryde &
lyft vp aboue thy selfe thikyng þ to be better thā þ
art in dede / I may take away whā my lysteth that I
gyue to ony man / & restore it to them whan I Wyl
whā I gyue ony gyft or grace to ony p̄sō it is myne
that I gyue / and whā I withdraue it I take but
my owne / for all goodes & euery p̄fyt gyft is myne
p̄f I sēde þ ony trouble bodely or gostlye dysdoyne
not therof ne let not thyn hert fall therby in to grete
heuynes / for I may sone lyfte the vp agayn & chasti
ge thy heuynes i to ioy / neuertheles I am right wy
se & moche to be recōmēded & loued whan I sēde þ

suche aduersyte or scourges / yf þu wylt vnderstande
thou oughtest neuer to be heuy for þu aduersites þu
sedeste the / but rather to thake me / & to repute it a syn-
guler ioy þu spare þu not in such peynfull affeccions
that I sende the / for I sayde to my dyscyples / I los-
ue you as my father dyd me / though I sedeste you in
the world not to haue ioyes of þu world but grete
batayles not to haue worldly honours but despitis
not to be idle but to labour / not to haue rest but to
gader moche frute of saued people in to the barne or
chyrch of god lyke as I haue sent to also haue mide
sone also of these wordis. ¶ The. xxxvij. chapr how
all creatures sholde be set a syde þu we may fynd god

Iorde god sayth a deuoute soule to our lord
I haue nede to haue more grace than I haue
yet if I sholde come thyder where no man nor crea-
ture shall let me / for as longe as ony creature retey-
neth me by lokynge of thy loue I may not fle to the
frely / he desyred to fle freely that sayd these wordes
who shall gyue me wiges lyke a doue þu I may fle &
rest where pite rest is what thyng is more quyte
& restfull than is a symple iye / & who fleyth more fre-
lye in to the knowlege and loue of god / than he þu de-
syreth nothyng here in erthe / he therfore that wyl
stade in eleuacyon of mynde / & so beholde the good
lord maker of all thyng he muste ouer passe euery
creature & forsake hym selfe wother cōsidering his
lord to haue nothyng lyke hym / but þu he scell all
creatures in thy loue / and but if a man be fre & lo-
sed from inordinate loue of all creatures he may not

CThe thynde

frely lyft hym bp by cōtēplaciō & loue of heuēly thys
ges/therfore se we folke be soude cōtemplatyue/ for
se we be founde that fully sequesterate them selfe fro
erthly thynges y be but trāsytoz/ to cōtēplaciō is
grete grace requyred/ for by grace a man must i the
dede of cōtēplacion be lyft aboue hym selfe/ & but yf
he be lyfte bp in spyryte aboue all creatures erthely
& be holy vnite to god almyghty/ What so euer he
can or hath of hys is but of lytle pryce afoze god/ he
shall longe be lytle in vertue/ & lyt lōge in erthe that
reputeth or prayseth ony thyng but onlye eternall
goodes which he had of god almyghty / and What
so euer thyng is not god almyghty or to hym refer
red is nought/ & to be accōuted for nought/ grete dis
ferens is betwene the wysdom of a deuout and illu
mynded pson of god / & the cūnyng of a lettred clers
ke or a studynt/ for that doctryne is more worth &
better y cometh by the influence of god than it that
cometh by the labour of manny's wytt / may desyre
to come to cōtēplaciō but se we study for such thynges
as be reqred therto in exercyse/ & a grete ipedyment
therto is that we stande i sygnes & in sēsyble thynges
& labour not to mortyfyte vs fro them/ ne to dyspyse
theym parfytely before as we sholde do/ howe is it
and with what spyryt be we led/ I wot not that be
reputed spūall psons/ & yet we laboure more about
vyle & transytoz thynges/ thā about spūall/ about
y which scarce at any tyme we labour or thynke
inwardly w suspensyng of oure outwarde sensys
so that we wey not our warkes straytly or euenly

as we ought to do / for wherupon our affeccon resteth we do not attende / ne we lament not our vyle and vnclene dedes / & therupon foloweth that whā our inward affeccon is corrupte that the dede for lowynge & pcedynge therof is necessaryly corrupte for of a clene herte cometh good dedys & vertuous lyuynge / euery man seketh the dede of what & how moche he may do o: both / but howe vertuous a man is it: that is not so dplygentlye soughte / for a ryche man o: a stronge man / for a good labourer / a good wyter / a good synger / a fayre man o: woman / o: for an able persone euery man dplygētly seketh / but howe meke in soule is suche a persone / howe pacyēt how deuout / o: well dysposed inwardly is he no questyon is made / nature sheweth the outward goodnes of man / but grace turneth it selfe to y inward vertues of man / nature with gyftes natural is ofte dysceyued / but the soule trusteth in God that he be not dysceyued. ¶ The. xxxviij. chapter howe man sholde forsake hym selfe and all couetise.

Sone sayth our lord thou may not haue ppyte liberte but yf thou vtterly forsake thy selfe all pprietaries & louers of them selfe be fettered and not fre / as couetous folke / curious & vayne glorious y seke alway ryches honours & delectable thynges & not suche as pteyne to iesu cryste / suche folke ofte feyne & cōpōnde suche thynges as be not stable but faylynge for all thynges shall peryshe y is not begon & caused of god / holde well this shorte worde / forsake all thynges for god & thou shalt fynde all thynges

Chethyde

forlake couetyse & thou shalt fynde rest / degeest this
thyng in thy mynde busily & thou shalt vnderstande
all thyng / lorde that is nat one dayes warke nor a
lyght thyng to attayne / for all pfectō of relygion
is cōpyssed therein / sone thou shulde nat soone be ad-
uerted ne cast doūne by dyspayre whā thou herest
þ wayes of pyte folke / but rather to be poked to
hyer thynges / & at the leest to enforce the by deuote
desyre to thepm I wolde thou come there to þ thou
loued not carnally thy selfe / but that thou wolde fo-
lowe my counsell in all thynges than thou shold be
as I sayd & all thy lyfe shold be led with ioy & peas
thou hast yet many thynges to be forlake & left the
whiche but yf thou holy leue & resygne to me / thou
shalt not attayne that thou desyrest / I couceyll the
to bye of my bygght golde / þ is to say heuently wys-
dome þ whiche despyseth all erthly thynges þ thou
may be very ryche / lay thou a syde all erthely wys-
dom and all inordynate pleasure of thy lyfe / or any
other & thou shalt haue heuely wysdome therfore / þ
whiche wysdom though it be repudied bytell worth i
erth & of erthly folke / yet it is a pious margarete
hydde fro many & greatly desyred of many.

Che. xxxviii. Chappter of the vnstableness of the
hert of man / & how man sholde spually lyfte vp and
order his herte and mynde to god.

Sone sayth our Lorde truste not to moche to
thy owne wyt & affection þ whiche is now
here now there soone chaūged fro one thyng to an-
ther / for as longe as thou lyuest thou shalt be chaū-
ged.

geable & subiecte of mutabilitie ayeſt thy wyll / now
 ſhalt thou be glad now heuy / now well pleaſed & cō-
 tent & ſoone diſcōtēt now deuout & ſoone vndeuous
 now buſy in mynde & werke & now ſlothfull / now
 thou arte lyght & merry & ſoone after ſad & troubled
 but a wyſe man & well taught in ſoule ſtanderh ſta-
 ble in all ſuch mutacyōs / not accēdyng what he ſe-
 lyth in hym ſelfe / or of what party þ wynde of thy
 ſtablenes bloweth / but rather that all the entēt of
 his ſoule & mynde may come & pſyte to the due and
 beſt ende / and in this wyſe may a man alway one
 abyde holy as longe as þ ſymple entent of his ſoule
 amōge all ſuche varyacyōs is not vndered but dy-
 recte to me cōtynually / the more pure and clene the
 entēcyō of mānys ſoule is þ more ſtedfaſtly he goth
 amōge ſuch ſtozmes & troubles / but i many thiges
 is the pure ipe of mannes ſoule made darke / a man
 lyghtly beholdeth a delectable obiecte þ is preſeted
 to hym and anon the ſoule is infecte by vnlefull de-
 ſyre / for ſeldome ſuche perſones be fre and vnfecte
 of the benym of theyꝝ owne ſekynge / as we rede by
 example of the Jewes the whiche came in to beta-
 nie to Martha & Mary / and not to John only / but
 for to ſe Lazar / wherfore the ipe of mānes intēcyō
 is to be clenſed ſo that it be right wys and aboue all
 varyant meanes directe to me.

The xxxix. chapyter how god almyghty ſauous
 reth to his louer aboue all thynges.

Behold me my lord god & beholde all thynges
 what thyge may I more graciously & better

¶ The thynde

to my beatytude desyre / o þe sauerer & swete woode
to my louers my lord god & all thynges / I say not
that he is the worlde ne the trasitory goodes of the
worlde whiche is not to be loued / but god i all thige
the which worde often repeted gyueth a grete glad
nes to the louer of god / Whā thou arte present good
lorde all thynges be plesant to man / and if thou abs
sent the from hym / thiges be teduous to hym / thou
good lorde alone makest a peasyble herte and also a
grete gladnesse & solēpne ioyfulnes i mannys soule
thou makest a man fele wele of all thynges & to loue
the in all thyng / & without thy goodnes nothyng
may longe please man / but yf ony thyng shall be
thankfull & well sauour to man / thy grace must be
present and wysdome if thou good lorde sauour ples
santly to ony man / what thyng shall not be delecta
ble to hym & if thy goodnes sauour not to mā what
may be ioyfull to hym / sothely nothige / but worlde
lye wyse men saweteth in thy wysdome good lorde
and they lyke wyse that sauoureth fleshely desyres
for in suche wysdome and noughty wayes be many
vanytes and spyrytuell dethe foloweth . And they
that folowe the swete and blessyd lorde by contēpte
of the worlde / and by mortyfyenge of theyr body or
bodely lustys be knowē to be very wyse for they be
trāsfourmed from vanyte to trouth / and from cars
nalp te to spiritualte / to such persones doth almygh
ty god swetely sauoure / and what somener good
nesse or delectaciō they fynde i ony creature they re
ferre all to the laude & praysonge of þe creature of all

Grete dyfferēce & dyssymyltude is betwixt the sa-
 uour & swetnes of almyghty god the maker of all &
 the sauoure of þe thyng that is made of hym as is
 also betwixt eternyte and tyme and betwixt lyght
 increate & lyght illumined of god / o thou lyght etnall
 ptecllyng & trāscendynge all lightes creat perse the
 inwarde partes of myn hert w thy ioyfull shynnyng
 purpse glad / claryfy and quyen my spyryte with
 his powres to charyte & be ioyned to þe from vnpro-
 fytable excesses / o when shall that blessed houre co-
 me moost to be desyrd whā I shall be faciat & reple-
 nished with thy bleffull pscere / that thou may be to
 me l all pleasures possyble to be desyzed / for as lōge
 as that gyfte is nat gyuen to me / my full Joye shal
 nat be it is myne olde man that is to say my bodye
 luyng in me by his venemous cōcupiscēce not ful-
 ly crucyfied oz mortyfied in me as yet my bodye co-
 ueteth strōgly agaynst my soule it moueth inwards
 de batayles and suffereth nat þe regne of my soule
 to be i rest but thou good lord þe hast donacyon vpon
 þe see & dost mportygate his mouynges & flowynges
 arylse & helpe me quēche & destroy these outragvous
 meuynges of my fleshe wherew I am sore troubled
 destroy them i thy true & myght / therfore I beseeke þe
 thy powres declare þe right hād spō me for I haue
 no other hope but the that arte my lord & sauour.
 ¶ The .xl. chapter how no man may be sure from
 temptacyon whyles he luyeth here. gloriam deo
S I knowe sayth our lord & God in his iouer thou
 shalt myght be lykely oz sure in this lyfe but

¶ The thynde

as longe as þu shalt lyue here/spuall armour shalbe
necessary to the þu art cōuersaunt amonge thy enes
myes on euery syde thou arte troubled & vexed/and
therfore if thou vse not on euery hande thy thynde of
pacyēce / thou shalt not be longe vnwounded / more
ouer if thou put not thy herte stable in me & to suffer
With good & deuout Wyll all maner of thynges for
the loue of me thou mayste not suffer this ardoure
noz come vnto the crowne & rewarde of blessyd sou-
les / thou must therfore passe manly ouer all suche
thynges & vse a myghty hande ayenst thynges cō-
trary to þu / for to a cōquerour is promysed & graūted
in rewarde aūgels fode / & to a slouthfull & an Idell
man is ordeyned grete misery / if thou seke here rest
how shalt thou come to euerlastyng rest & detaciō in
heue / gīue þu not here in the worlde to grete rest but
rather to grete paciēce ayenst aduersytes cōtynual-
ly insuyng / seke not therfore true peace here i erth
but in heue where it is / not in man noz in other cres-
atures but i god alone / thou oughtest for the loue of
god suffer gladly all labours & sorowes tēptacyōs
& vexaciōs aduersites & necessytes infyrmytes & in-
iurye oblydges & repues / all tokens of mekenes & cō-
fusyōs / correcciōs & despytes / these thynges helpe
to purches vtues these thiges proueth þu knyght of
cryste & maketh hym worthy the celestyall crowne
¶ I shall sayth our lorde god yelde to my seruaunte þu
serueth me i such seruyce as is spoken euerlastyng
rewarde for a lytell & short laboure / & glozy infyr-
te for a lytell cōfusiō / trovest thou sayth our lorde

to his seruaut that þu shalt haue alway sperytual co-
solaciōs at thy wyll / my sayntes had not such co-
solaciōs etynuall / but many dyuers tēptaciōs & grete
psecuciōs / but wth payens they ouercame all suche
troubles / trustynge more in me thā in themselves in
such paynes / knowynge with þu apostle þu the pay-
nes of this p^{re}sent lyfe be not worthy to deserue the
glozy of heuen / woldest thou haue þu anon that ma-
ny afore haue scarfly opteyned after many wepyng
terys & grete labour / abyde payētly the gracypus
comynge of our lord / labour māly i his byneyarde
þu warkes of right wysenes / put thy self i god mis-
truste hym not / but stande strōgly in fayth & go not
fro his seruyce þu he hath called the to & expōnde thy
body and soule stable & strōgly for the loue of god /
and I shal be with þu in all thy troubles & shal fully
rewarde all that suffre o^r do for me. ¶ The. xli. cha-
pyter agaynst the vayne iugementes of men.

Son sayth our lord to his louer cast thy hert
& loue vpon thy lord god stedfastlye & drede
not what man iudgeth in the / Where thy conceyence
yeldeth the deuoute & innocēt / it is good & blessyd to
suffer & to be heuy to an humble pson that trusteth
more in god than in hym selfe / many folke saye ma-
ny thynges / & therfore lytle feyth is to be gyue but
to satysfy all men it is impossyble / and though saynt
Dowle þu apostell laboured to please all folke i god /
makynghymselfe mete & apte to all mēys co-
diciōs for theyr saluaciō & lucre / yet he set lytle by mennes
iugemēt that is to say mēys dyscōmēdaciō o^r com

¶ The thynde

medycyn a penynt hym / he dyd labour dyllygetly for
other mennes edyfycacon & salucacon / but he suffe-
red other men to iuge or despyse hym / he coude not
let / and therfore he comytted hymselfe & all his la-
bours to god almyghty that knoweth all thyng &
what is best for man / & he defendyd hym selfe by pa-
cyence & humylyte agaynst all his aduersaryes & le-
sunge makers / he answered sōtyme by worde and
wrytyng agaynst his detractours þ he sholde not be
sclaūder to other / what art thou that dzedest a mozt
tall man which is to day & the morowe apereth not
dzeded god & thou shalte not dzeded mannes terrours
whā may ony man worke in þ by wordes or iniury-
es / he shall rather noy hymselfe than the / ne he shall
not eschewe the iugementes of god / who euer he be
haue thou god alway before the & stryue not agayn
such cōplaynyng wordes / & thoughe thou seme for
the tyme ouerthrowē and suffer 2fufyon cōtrary to
thy desyrynges disdawn not therwith lest thou mys-
nyssh the crowne of glozy by ipaciēs / but rather be
holde me that may delyuer euery man fro cōfufyon
& iniurye & rewarde euery man after his meritis &
trauayles. ¶ The xliij. chapter if man wyll opteyne
freedom of hert he must holy forsake hym selfe.

Our lord god sayth to his seruaunt / sonne fors-
ake thy selfe / and thou shalt fynde me stande
thou wout þ elccio of thy fre wyll / & without all pr-
pyete / & thou shalt alway wyn / for if thou leue thy
selfe vtterly / without p̄sūpcio of the same more abū-
daunce of grace than thou had / shall be gyuen to the

Parte.

lorde sayth the dysciple to his lorde god / howe ofte
& in what thynges shall I forsake my selfe / I say to
the sone y thou shalt euery houre & in euery thyng
grete & small forsake & make thy selfe naked / ellys
howe may thou be myne & I thyne / but if thou for
sake thy pper wyll in all thynges within & without
the soner thou so do the better it shall be with y / the
more fully thou forsakeest thy selfe with all other thi
ges / the better thou shalt please me & the more thou
shalt wyn / some religyous folke with other forsake
them selfe not fully / but with some exceptyon / such
trust not to god almyghty / & therfore they endeuer
them to prouyde for them selfe i some thynges some
other at the fyrst doth offer them selfe and all theyrs
to god / but at a tēptacyō soone after arysynge they
returne to theyr owne wyll y whiche they had for
sake / and therfore they profyte not in vertue / suche
psones shall not come to very clennes of hert ne to y
grace of my ioyfull famplyaryte / but if they make a
hole resygnaciō / & a dayly oblaciō of them selfe & all
theyrs fyrste / without whiche the vnyon y logeth
to my fruycion may not be had / I haue sayd ofte to
the forsake thy selfe and resyne the ppytely and thou
shalte enioy inwarde peace / gyue all for aske ne seke
nothyng agayne of them that thou hast forsake for
me / but stande holpe & fermely in me not doutynge
ony thyng / & thou shalt haue me / thou shalt be fre i
soule / darkenes shall not possesse the ne ony spyryte
of derkenes shall haue power of y / endeuour the to
this / pray & study with al thy desyre that thou may

The thyrde

be deliuered fro all maner of pperte & wth nakydnes
of all ambicyō & possessyon folowe naked iesu cryste
thy sauour / & that thou dye to thy selfe & þ^e worlde
& lyue to me eternally / thā all bayne fantasies wic
ked troubles & supfluous busynes shall fayle. Also
thā shall all imoderate dyede / & loue iordynate dye.

The. xliij. Chappter howe man sholde gouerne
hym in outwarde thynges & renne to god for helpe
and socoure in perels and daungers.

Some sayth our lord to his louer thou ough
test wth all dyligence gyue hede þ^e in euery oc
cupaciō & outwarde dede thou be fre wth inforth i thy
soule haupnge power of thy selfe / so þ^e all th^eges be
vnder þ^e & thou not vnder them / þ^e thou be lord & les
der of thy werkes and not seruaūt / but as a true hes
b^eld o^r crysten mā goynge in to þ^e sorte & lyberte of
chylde of god þ^e whiche stāde bpō þ^e present th^eges
of þ^e worlde & beholde þ^e eternall goodes of heuē / the
whiche also beholde þ^e trāsyto^ry thiges of þ^e worlde
wth their lyfte eye / & heuēly th^eges wth they^r ryght eye
suche folke be not drawen by worldly goodes to in
ordynate loue of them / but rather they drawe suche
tēporall goodys as god sendeth them & order thē to
good dedes lyke as god almyghty þ^e h^epe artysycer
hath ordeyned thē þ^e leste nothyng be vno^rdered in all
the worlde / also yf þ^e in euery auēture o^r chaūce stā
de not in the outwarde apparaūce þ^e is to say if thou
stāde not to þ^e iugemēt of thy bodyly eye o^r ere / but
anon as thou p^repueste suche thynges / if thou enter
wth moyses in to þ^e table of thy soule by deuout prayer

Parte.

to conſell our lord / thou ſhalt here ſomtyme ſe
te anſwere of god almyghty / & thou ſhalt returne a
gayne to thy ſelfe iſtruce of many thynges bothe p
ſent & for to come / moſes euer had a recours to the
tabernacle of god for doubtis & qſtyons to be aſſoy
led and he fled to the ſubſydye of prayer for pavelles
& the vnreſonable byolēces and ſautis of men to be
fled / ſo thou ſholdeſt fle in to the ſecret tabernacle of
thy ſoule in ſuch doutis oz pavelg there callinge on
the helpe of god by deuout prayer / we rede y Jofue
with the chyl dren of iſraell was deceyued of the Ca
baonitis becauſe they gaue lyght credens to they
wete wordes & dyd not conſepll with our lord by
oracle as they ſholde haue don befoze they had graū
ted them ony thyng. ¶ The. xliiij. chaptyer / a mā
ſholde not be importune in his wayes oz nedys.

S One ſayth our lord to his louer / cōmyt thy
cauſe to me alwaye / & I ſhall well dyſpoſe
for the whātyme behouoble ſhall be / byde myne oz
dynaūce & thou ſhalte fynde pſyte therby / my lord
god ſayth he / I gladly cōmytte to thy goodnes my
ſelfe & all my deſyres & neceſſytes for my prouydēce
may lytell auayle / I beſeke the y I cleue not moch
to auēturs here after enſuyng / but y I may ſhort
ly i all ſuch offer my ſelfe to thy pleaſure / ſone ſayth
god / mā often proſecuteth the thyng y he deſyret
& whan he cometh therto / he begynneth other wyſe
to ſele therein / for mānys affecepōs & deſyres about
one thyng be not durable & abydyng / but now vp
pon this thyng ſette / and now vpon that / the very

CThe thynde

profite of man is to forsake hymselfe & to comyt hym
holy to god / for suche a man is very fre and syker/
But our enemy & cōtrary to all goodnes celseth not
of his tēptacions / but day & nyght he maketh gres
uous sautes to vs / to catche vs at vnwares by his
deceytfull snares / Wake therfore & pray dyligently
that þe enter not in to tēptacyō.

CThe. xlv. chapter.

man hath no goodnes of hymselfe / ne ony thyng þe
he may haue ony glozy or pryde of but all of þe goods

Iorde what is man that thou (nes of god.
hast suche mynde of or the sone of man who
doest bysyte with thy grace / What meryte was or
is i man þe thou gyuest thy grace to / what may I co
playne of þe forsake me / or what may I ryghtwys
ly say agayne the / if thou graūt me not that I aske
of þe / seth thou gyuest all goodnes of thy owne good
nes & lyberalyte & without the deservynge of man
Surely this may I thynke & say of my selfe / that I
am nothyng of valoure that I haue no goodnesse
of my selfe / but that I am in sufferyng and frayle in
all thynges & go to nought euer / and but I be hol
pen of the good lord and informed within in soule
by the I shall be made all dysolute / thou good lord
abydest alwey one beyng / and euery where good
rightwys & holy / Werkynge all thynges wele ryght
wysly & holply / & dysposynge all thy werkes i wys
do but I wretche that am alway more prone & redy
to fayle than to profyte in vertue and goodnesse / am
not abydynge euer in one state / for seven tymes in
the day the rightwis man is troubled of synne / Re

Parte.

the lesse it shall be sone well wth me agayne yf it pleas
se thy goodnes to helpe me / for thou alone good loz
de mayste without man helpe in all nedys / & make
me so ferme & stable / y^f I shal not be chaiged hyder
& thyder / or fro this thyng to that / but y^f my herte
maybe turned & rest in the alonly / & if I wolde cast
away all mannes cōsolacyon eyther for deuotiō for
to be had or ellys to seke thy socoure & goodnes / for
such nedes as fall to me that I am cōpelled by to se
ke the / for no man may helpe or comfort me as thou
mayst / than I myght well truste to thy grace & to
ioye of the gyfte of thy newe consolacyō / I thāke y^f
good lozde the actour and grounde of all goodnes /
as ofte as ony good chaunce happeth towarde me /
I am but vanyte and nothyng in thy syght an vn
stable man & lyke / wherof may I than be proude or
sholde repute me ony thyng p^{er}fitable / wheder not
of nought the which is mooste vanyte / truly vayne
glory is an infectyue pestylence & moost vanyte / for
it draweth a man fro very glory & remeueth grace
spyr^{ituall} / whyles a man hath acōplacens in hym
selfe / he displeaseth god / and whā he desy^{reth} man
ys laude & vayne praysynge / he forgoth very stu
es very glory & holy ioye to man is to ioy i god & not
in hymselfe / to ioye in the name of god almyghty &
not in his p^{er}vertu or strength / nor to haue delec
tacyon in ony creature but for god / thy holy name
good lozde be prayled & blessid & not myne thy werke
be magnifyed & not myne / no laude ne praysynge
be g^{eu}en to me by mannes mouthe for ony thyng

¶ The thyrde

that I do but all be vnto thy pleasure thou art my glozy & the inwarde ioy of my herte / I shall by thy grace euer Ioye in the & in nothyng perterpnyng to me but in my infyrmytes / let Jewes With other bayne louers of the worlde seke glozy of theym selfe & in other I shall only seke the glozy and praylynge of god / for all mānes glozy & praylynge wth worlthyp tēporall & also worldly hight & p^{ro}mo^{ti}on cōpared to thy eternall glozy good lorde is but vanyte & folye / o thou blessyd trynyte my god / my mercy and very trutheto y^e alone be laude / vertue / honoure / & glozy for euer. Amen.

¶ The. xlvj. chapter how all temporall honour is to be dyspyled.

SOne sayth our lorde to his louer be thou not confoudd ne heuy whan thou seest other honoured and auauced / and thy selfe despyled and humbled / rayse bp thyn herte to me in to heuen & thou shalt not be heuy though thou be despyled of man here in erthe / Lorde sayth the dyscyp^{le} We pe here i darke blyndenes lackynge the very lyght / and therfore we be soone dysceyued by vanytes as farre as I can vnderstāde I neuer yet suffered ony iniury of ony creature / wherfore I can not ryght wysely cōplayne agayne the / but for as moche as I haue ofte synned agayne y^e / therfore euery creature is worthily armed ayēst me i punysshemēt of my synnes wherfore cōfusyō & shame to me is dewe With cōtēpte to the good lorde be laude honoure & glozy / and but yf I prepare my wyll to be dyspyled and forsake gladly of euery man and vitterly to be reputed noughte

I can not be stablyshed ne pacified wíthforþ / nor
spuallly to be illumyned / ne may not be fully knytte
& ioyned to thy goodnes. ¶ The. xlvij. chap. / howe
no man ought to put his peas synally in man.

S One if thou put thy peas wíth ony pson for
thy felynge & for þ they accorde wíth þ thou
shalt be vnstedfast & vnpeased / but if thou haue thy
recours to god þ is pmanent & euerlastyng truthe
thy frende goyng a way or decessyng fro the shall
not make the inordynatly heuy / thou oughtest to los
ue all thy frendes in me / and for me to loue euery p
sone that thou accomptyst wíth good & dere to the
in this lyfe / for I am the begynner & the ende of all
goodnes / & without me all frëshyp is not valent or
durable / nor no worldly frendshyppe may endure /
where I hope not thou oughtest to be mortyfyed to
such carnall affectiōs of this louers / that as moche
as thou mayst thou sholdest desyre to be without al
mānes cōpany / for the more a man wíth a weth hym
fro all worldly solace / the more he dra weth nere to
god almyghty / & the more hye that he ascendeth in
loue & spūall zēplaciō: the more pfoundly & inwardly
he descēdeth in hūble zsyderaciō of hymselfe & byly
pēdyng hymselfe / he that ascrybeth or gyueth ony
goodnes to hymselfe / he gaynstandeth the grace of
god & letteth it to enter in to hym / for þ grace of god
alwey requyrezeth an hūble herte / if thou man sayst
our lord wolde ppytely dyspraysle thy selfe / & wolde
empte clene thy hert fro all erthly loue thā wolde I
sayth he distyll & entre in to þ wíth abūdaunt grace

CThe thyrde

but the more attēdaunce & effeccyon thou hast to my creatures / the more is the 2lyderacyon & loue of thy creature take fro the / loke that thou lerne to ouercome thyselfe i all thynges / for the possessyon of thy creature / & than thou mayst come to the knowlege of thy lord god / what so euer thyng thou louest in ordiatly be it neuer so lytel yet it defoyleth thy soule & letteth the to come to the knowlege & loue of god.

CThe .xlviii. chapr agayne bayne & seculer scyēce.

Sonne sayth our lord to his louer beware þ thou be not moued by þ fayer & subtyll wordes or sayenges of men / the reygne of god standeth not in worde but in vertue / attende my wordes for they illumyne mānes mynde & iflameth w the ardure of loue mānys herte / they make cōpūccyon i man to be sorry for his synes / & with that they brynge to mānys soule grete 2solacyō / gyue the not to lecture or study for that thou woldest be sene cunnynge / or wyse before other / but study therby to mortyfy thy byces & vicious lyuynge i the & other / for þ shal more pfyte the thā the knowlege of many qstions / for whan thou hast red knowen many thynges / thou must at last come to one pryncypall & begynnyng of all other / I am he that techeth man cūnyng & I gyue more clere vnderstādige to hūble psones thā any man techeth / loke whō I speke to he shalbe wyse & pfyte i soule / wo shal be them that seke of men curyous thynges and lytell pōder the wey how they sholde serue and please me / the tyme shal come whā that Cryste the mayster of all maysters and Lorde

Parte.

of aūgels shall apere redy to here euery mannes les-
son that is to say to examyne euery mānes cōcyng
than shall Iherusalē be lyghtened & encherched w
lanternes & lyghtes/ and the hyd warke & cogitacy-
ons of men/ shall be manifestly opened/ & all vayne
excuses shall be fordon & layde a syde/ I am he sayth
god that sodenly ryle vppe and illumyneth an hum-
ble mynde/ that he may take and perceyue mo rea-
sons of eternall trouth soner thā he that studyeth. x.
yere in the scolys/ I teche without soude of wordis
without confusyon of opynyons/ without pryde of
worshyp/ & without fyght of argumētaciō/ I teche
to dispyse all erthely thynges & thynges present/ I
make my louers to seke & to sauoure thynges eter-
nall/ to fle honours & patiently to suffer sclaunders
and aduersites nothyng without me to desyre but
all they hope to put in me and to loue me ardently
aboue all thynges/ some in louyng me in wardlye
haue deuyned and godly thynges & cūnyng to speke
marueylous thynges such hath more ppytyed i forsa-
kyng all thiges/ thā i studyenge about subtyl thig-
es/ but I speke to some comon thynges & to other
specyall thynges I appere so some swetely i hyd sy-
nes & fygures/ & to other I shewe grete mysteryes
w grete lyght of vnderstādyng/ there is one voyce
& one letter in the bokes that they beholde/ but that
voyce or letter informeth not all in lyke/ for I am
inwarde teacher of trouth/ sercher of mānes hert/ &
vnderstander of mānes thought promoter of his de-
vys gyuyng to euery man as I thynke worthy.

CThe thyrde

CThe. xlix. chapter / how we sholde despyse & not greatly desyre ourwarde worldly thynges.

SOne thou must be ignorant & vnknowynge many thynges thou must acöpte thyselfe as deed vpo erthe / & seke one þ all þ worlde is crucyfied to / thou muste ouerpasse many thynges þ thou shalte parauenture ayenst the oꝝ thy frende with a defferre not answerige to suche / but to suche rather those thynges þ be to thy peace / it is better a man to turne away his eye fro thynges of displeasure & to let euery man to thynke & loke as he wyll. Also to withdrau thyn erys fro vnprofytable fables thā to deserue to gtencious wordes / if thou wylt stande & enclpne to god / & dplygētly beholde his iugement & the meke answers in his reproours / thou sholdest suffer the moze easely to be overcome / o lord God what be we / lo we wepe & lamēt greatly for a lytell tēporall harme oꝝ losse / we renne ayenst myght and labour bodely for a lytell tēporall auantage / but our spūall losses & detrymentis þ we suffre be soone forgot with vs / & scarly we retorne agayne therto any tyme after our losse / to that thyng that is lytell oꝝ nought worthe we gyue grete attendaunce / and that thyng that is of grete pryce & moost necessary to vs we set not by it / for all mākynde in maner renneth towarde outwarde thynges / & but thy soone aryse fro suche dysposicion / they shall gladly bye & delyte euer in outwarde thynges.

CThe. l. chapter howe euery tale oꝝ worde is not to be beleued / & how mannes worde soone flydeth.

Parte.

O God lord be gyue & graūt me helpe of my trou-
ble that I suffer / for mānes helpe is but vay-
ne & vnuaylable in such nedys / I haue ofte fayled of
helpe & socoure / Where I trusted to haue founde it
and ofte haue I founde faythfulnes / where I tru-
sted leest to haue founde it / wherfore I say that man
laboureth in vayne y putteth his hope in man thou
good lord art the very hope & helth of man blessyd
be thou i all thynges & for all thynges that happeth
to vs / We be sicke & vnstable of our selfe We be soone
chaunged fro goodnes & disceyued / Who is he that
can so warcly & wysely kepe hym selfe in all thynges
that he fall not some tyme in to a snare of disceyte of
some pplexite / but he that trusteth in the good lord
and seketh the with symple herte doth not so soone
remeue from the / and if it hap hym to fall in to any
tribulacyon / howe so euer he be wrapped therin / he
shall soone be delyuered therof by y / or ellys soone
receyue cōforte of thy goodnes / for thou good lord
forsakest them neuer y truly truste in the / it is har-
de to fynde a faythfull & a trusty frende / that so per-
seuereth in all the trybulacyons of his frende / thou
good lord art moost faythfull i all such nedys / & ly-
ke vnto y none is / nor may be founde / o full well felte
& sauoured y soule in god / the whiche sayd my myn-
de is grouded & stablysshed i my lord god / yf it we-
re so with me I sholde not so soone drece man / ne be
moued at his wordes / Who may puyde all thynges
for to come / or Who may eschew y perelles or euyls
here after ensuyng if chaūces or thynges before sene

Chethyde

ofte anoyeth & hurteth man, what shall I say than
of thynges bypryded, but that they more greuous-
ly hurt, but wherfore haue not I wretche better pry-
uyded or pryueyed? why gaue I so soone credēs to
other mennes sayenge: but we be men, ye thoughte
we be reputed and extemed aungels of many folke
to whom shall I gyue credēs, but to the good lord
for thou art very trouthe that nouthur disceyuest ne
may be disceyued, and euery other man is a lyer by-
stable, and soone dysceyuyng moost in wordes so
yneth it can or may be beleued yf semeth ryght wyse
whan he proferyth it, he we prudentlye haste thou
good lord gyue warnyng to vs to be ware of men
and how the moost famylyer frēdes of man be enes-
myes of hym, also a man sholde not beleue yf man
shold say to hym, lo cryst is here or there, she wyng-
hym that is not cryst but rather antecryst as hath
be sayd and here after shall be sayd I am taught by
harme that I haue suffered & sene other suffer. And
praye god that I may be taughte to be more ware
& not to my foly, a man sayth to me, sonne be ware
and kepethis pryuey to thy selfe that I say, & why-
les I kepe pryuey suche as he comytted to me, he
can not kepe pryuey that thyng that he desyred me
to kepe pryuey, but anon he betrayeth and dysclos-
seth bothe hym and me and so gothe his way good
lord defende me from such talys and bywaremen
that I fall not in to theyr handes, nor take bypon me
to do suche thynges, good lord graunt me to haue
stableness of worde & neuer to haue dysceyfull tōge

Parte.

but remoue all suche dysceytes fer fro me / I ought
in all wyse eschewe that thyng that I wolde not
suffer my selfe / o howe good & peasyble is it a man
to kepe scyence of other mēys dedes / & not lightly
to beleue euery mānis tale / ne lyghtly to tell out sus
che talys / to shewe brefely i fewe wordes þ entent
of his mynde not to be led or moued w ony bostryng
or flaterynge wordes / & alway to seke god almygh
ty the beholder of mannes soule in his dedys euer
desyrynge that all the intēcion of his soule inwarde
to geder with his outwarde dedes may be directe &
pfourmed after his gracypous pleasure / how sure is
it for the pseruacion of heuēly grace / a man to fle vt
ter apparaūce of goodnes & not to desyre outwarde
flattery or baynglozy / but rather to folow those thin
ges whiche gyue and procure þ amendynge of lyfe
with the feruour of good luyng / knowe vertue &
openly comendyd hath hurt many persones where
grace ppyuely bled & hyd hath and dothe profyte &
auayle meny i this frayle lyfe / þ which after scryps
ture is all tēptacyon & malyce.

¶ The. li. chap
ter / howe a man sholde put his confydence in God
whatt sharpe wordes touche hym.

Sande sonne fermely & truste in me whan þ
art vexed with troubles & malycyous wor
des / what be wordes but wynde þ fleeth in the ayre
without hurte of ony stone / yf thou be gylty of suche
wordes or worthy of them or suche represses / than
thynke thou wylte gladly amendethe / and yf thou
be not gylty thynke yet thou wylte suffer gladlye

¶ The thynde

such repues for goddis sake / It is but an easy thyng
ge to suffer sharpe wordes somtyme where it is so
that thou mayste not suffre harde flagellacyons / or
betynges with cryste & for hym / & why is it that so
small thynges be so bytter and odpyous to the / but
for that thou art yet carnall & not spūall in thy affec
cyons / geuyng more hede to man than to god / for
þ thou drestest to be despyled / thou wolde not bere
preued for thy excessis / but sekest for thy defence ver
ke & spynster excuses / but beholde thy selfe better &
thou shalt se well that the worlde & bayne glozy / or
mannes pleasure lyueth yet in the / whan thou refu
sest to be hūbled & zfoundid for thy defaultis / it is cer
teyne that thou art not very hūble ne truly dede / or
mortyfied to the worlde / nor hast not þ worlde crus
cified to the / but here thou my wordes & thou shalt
not drede a thousande mennys wordys / lo if all the
wordes þ myght be feyned were maliciously sayde
agayn the / what sholde they noy the þ if thou wolde
let them passe & not pōder them greatly / thou know
est they may not mayme the ne hurt one here of thy
hede / but he þ hath not inwarde syght to his soule
helth / nor god afoze his syght is soone moued & tro
bled at a sharpe worde / he that trusteth in me sayth
our lord and woll not stande to his owne iugement
shall be without mannes terrour / I am the iudge &
knowe of all secretis / I knowe how euery thyng
is done / I knowe both hym þ doth the iury & hym
that suffreth it for by my suffraūce suche iuries be
done / that many mēnys thoughtis may be knowe

Parte.

I shall iuge bothe þ innocent and hym that is gylty
but I haue decreed to pue them both by my hyd iu
gemēt the testymony & iugement of man ofte tyme
deceyueth / but my iugemēt is true / it shall stāde sta
ble / & it shal not be subuerted though it be hyd & not
apere / yet it neuer dothe erre though it apere not
ryght wys to some / wherfoze i euery iugemēt man
sholde renne to me / & not to lene to his owne reason
A right wis man wol neuer be troubled what thig
so euer hap to hym of god / yet and if ony wronge be
layd vnto hym he woll not moche recke / ne he shall
not be exalted by bayne glozy yf he be reasonable ex
cused by other / for suche a persone sydereth well þ
I am þ very sercher of mānys hert & inwarde parte
eyes & not iugynge after the face & the outwarde a
ppearance of man / but after the inwarde demeanyng
of mānys soule / for ofte I iuge & fynde culpable ma
ny thiges þ mānys iugemēt demeth to be laudable
Wherfoze I beseke the my lord God the true iuge
stronge and pacyent that knowest the fraylte of the
malyce of man / be thou my strength & trust i all nes
dys myne owne cōcyete / for thou good lord knowest
est i me þ I know not my selfe / & therfoze i euery res
pue I shold hūble my selfe & benigely suffer / but for
asmoche as I haue not paciētly & mekely suffered al
such cōdycon / relece & forgyue me good lord I be
seke the / & gyue me more large grace of sufferauce /
thy plentuous mercy is better to me by the whiche
I may opteyne pardon of my mysbehaueour / than
the pper oppnyō of my iustyce for the defence of my

CThe thynde

hyde cōscience/for though I suppose my cōcyēce to be
clene & not spotted with ony synne / yet I maye not
iustifye me in y / for if thy mercy be remeued fro vs
no mā here luyngge may be ryghtwyle i thy syght.

CThe. lii. chypter / how man sholde suffer all gres
us & aduersytes for the lyfe euerlastyngge that we
all hope and abyde here.

SOn se thou be nat broke by ipacpēs of the las
bours y thou hast take vpon the for my sake
also se thou be nat cast downe by dyspayre oz vnres
sonable heuynes in any trouble that shall hap vnto
the but be thou recōforted / & strēgthed i euery suche
chaūce by my pmysses / for I am suffycyēt to rowar
de & gūe to my scruauntys aboue all mesure. thou
shalt not labour lōge here ne alway be greued with
heuynes / abyde a shorte tyme in pacpens / and thou
shalt soone haue an ende of my troubles / one houre
shall come whan all thy labours / and troubles shal
cease / all thyngge is mesured and passeth w tyme is
both lytell & shorte / do therfore as thou doste and las
bour feythfully in my vyneyarde y is to say in my
chyrche after y degre that thou arte called to and I
shal be thy rewarde wyte thou / rede / synge / sorowe
for thy synnes / kepe thy mouth fro yll & vayne wor
dis / pray thou & be pacient i aduersities / such exercey
ses with such other stuo^r labours be the very wey
& merytes of euerlastyngge lyfe peace shall come one
day y is knowen to our lorde & hyd fro man / y daye
shal not be as y day oz nyght of this lyfe / but it shal
belyght & euer enduryngge clerenes / stedfast peace /

Parte.

and infynyte rest infallyble & sure / Thou shalt not
than say with the apostle / Who shall deliuer me fro
the pellys & the iopdy of my mortall body / ne thou
shalt not than crye with the prophet to desyre to be
desolued & say these wordes / Wo is me that myne a
bydyng here i this mortall body is plōged / & why
for than shall deth that befoze had dñacion in man
be ouerthrowen & destroyed / & helth of body & soule
shall than euer be without ende / none anoy shal thā
be to man / but a blessyd ioy & myrth / & a swete / and
fayze cōpany / ¶ If thou sawe þ perpetuall crownes
of sayntes in heuen / & in what maner of glozy they
lyue & ioy in now / that were befoze despyled i theyr
lyuyng & reputed vnwozthy to lyue / sothely thou
wolde humble the in the moost lowly wyse / & thou
wolde soner desyre to be subiecte to euery man / thā
to haue gouernaūce of ony man noz thou wolde not
desyre þ glad dayes of this worlde / but thou wolde
rather desyre to be in trybulacyon for god and thou
wolde desyre also to be bylppendyd & set at nought
amonge men for cryst & with cryst thy sauour / o yf
these thynges were sauery to the & sholde profōde
ly perse thy herte / þ woldest not ones complayne þ
at such troubles & aduersitees & why / for we ought
eche of vs to suffer all labours / & hardnesse / for the
lyfe eternall þ is so pꝛecyous / it is no lytell thyng
to wyne or to lese the kyngedome of heuē / lyfte vp
thy soule in to heuen & beholde me & my sayntes all
that hath had and suffered grete conflyctes / and ba
tayles with me in this worlde / now they ioy with

C The thynde

me/no we they be cōforted no we they surely rest af-
ter the y^r labours & shall euerlastyngely abyde and
reygne wth me i the euerlastyng reygne of my fader
C The .liii. chapiter / of the day of eternyte / & of the
anguysshe of this present lyfe.

A He mansyon of the hygh cyte of heuen is all
full of blyss & ioy infynyte / o thou daye eter-
nall moost clere & which art not made darke by ony
nyght / but it shyneth euer by the hye trouthe of al-
myghty god / this day is euer ioyfull and moost me-
ry euer sure and stedfast & neuer chaūgyng his sta-
te in to comoduousnes / Wolde god that day sholde
shyne to vs / & all tēporall thynges were endyd this
day of eternyte gyueth lyght to the sayntes in heuē
with perpetuall clerte and shynynge / but to trauay-
lers here in erthe it is farre & as by & mene of a my-
rou / the Cytezens of heuen knowe howe ioyfull &
day is / and we whiche be the chyl dren of Cue and
outlawes from heuen sorowe for tedpousnes & byt-
ternes of this our temporall day / & dayes of this ty-
me be shorte / euyl full of sorowes and anguysshes
where man is defopled with many syfies and is fes-
blysshed and destroyed often by passyons he is con-
cracte and dysstrayned with many dzedes and with
many busynelles is he occupied / he is w^rappyd in
many vanytes / & with many errours he is itryked
and broke with many laboures / he is moued with
many temptacyons / he is overcome with delytes &
he is crucyate & turmentyd with penury and nede /
o whan shall all these labours be ended / and whan

Shall I be deliuered fro the myfery / and thraldome
of byces / Whā shall I thynke of the alone good lord
de all other thynges leste / and Whā shall I ioy in
fully / Whan shall I be without all Impedymēt / or
lettynge / & in very lyberte without all greuaūce of
body and mynde / Whan shall I possesse sadde peace
Without trouble / sure peace within and without &
sure on euery syde / o good iesu Whan shall I stande
to beholde the / Whan shall I haue syght / & contem-
placyō of the eternall glory of thy kyngdome Whā
shalt thou be to me all in all / o Whā shall I be with
the in thy kyngedome / the whiche thou hast of thy
goodnes preparate to thy louers at the begynnyng
lo I am leste here a pooze outlawe in the Lande of
myne ennempes where dayly batayles and in for-
tunes be full grete / comforte me good lord in my
exyle / mytygate my sorowe for I syghe vnto the w
all desyre / for all that þe worlde offereth vnto me for
my solace is but a burden to me / I desyre in warde
ly to be knytte & cleue to the good lord but I maye
not come therto / I desyre to be couerted and atteyn
the heuently thynges / but worldly thynges and pos-
sessyons bamortyfied in me let me / & where in my
mynde I wolde and desyre to be aboue all tēpor all
thynges / I am cōpellyd agaynst my wyll by my dul-
body to be vnder all / & so I vnhappy man am i sty-
uall fight with myselfe / & I am made greuous to
my selfe Whyles my spyryte desyret to be aboue &
my fleshe to be doūne / o What is my suffraunce wh
inforthe that whan I treate of heuently thynges be

CThe thynde

dyllygence of my mynde / anone a multytude of car-
nall thoughtes mette & letted me / good lord be thou
not by thy grace far fro me / noz declpne thou not in
Wrath fro thy seruaunt / sende downe the lyghtnyng
of thy grace & asume such bayne & troblous though-
tes sede downe thy arrowes of drede & chase awaye
all the fantasyes of the enemy / gather to gether all
my sensys to the / & make me forget all worldly thin-
ges & gyue me grace soone to auoyde fro me & to des-
spyle the fantasmes or Images of synne / Socoure
thou me eternall truthe that no banptes meue me /
O thou heuenly swetnes come and enter into me / &
chase fro me all vnclennes / forgyue me I beseeke the
& mercifully pdon as ofte as I asyde i my mynde
omy thyng in tyme of prayer excepte thy goodnes /
I knowlege the good lorde that I haue be wont to
be haue me very distractely i prayer & other thynges
for I am not often there / but absent where I stāde
or syt bodily but I am more there whether I am
borne by such thoughtes / for I am there where my
desyres be / and there my thought & desyre is where
þ thyng is þ I loue / for þ thyng doth mete me anon
i thought that naturally pleaseeth or delecteth wher-
fore thou truthe haste openly sayd where thy trea-
sour is / there is thy herte / yf I loue heuē I thynke
gladly on heuenly thynges / If I loue the worlde I
ioy of hit & in the fortunes of the worlde / and I am
heuy to here of the worldly aduersytees / yf I loue
my body or flesshely desyres / than I ofte I imagen
and thynke of them / yf I loue my soule / or spyryte

Parte.

I delyte to thynke vpo spirituall thynges/so what
so euer thyng I loue I gladly speke/ & of the same
I bere y^e Images of such busply in my mynde/ but
blessyd is that man y^e for god forgetteth all maner
of creatures & that doth byolēce to nature/ and that
doth crucify or quēche y^e foule lustys or zcupysens
of the fleshy by feruour of spyryte/ so that with a cle
re zsciēce he may offer his prayers purely to god/ &
so be worthy the cōpany of aūgels/ all erthely thyn
ges within and without hym excludyd fro hym.

The. liii. Chapter/ of the desyre of euerlastyng
lyfe & what goodes be promysed to the knyghtes of
god that fyght ayenst synne.

SOne whā thou felyst that the desyre of euer
lastyng beatitūde or blyss is in foundyd in to
the by grace and with that thou desyrest to departe
out of thy body that thou may se my clerenes euer la
styngly/ than open thyn herte & receyue this holy in
spiracyon with all deuocyon & desyre/ gyue dygne &
moost large graces to the hye goodnes of god that
doth to y^e so worthely/ so graciously bysytteth y^e/ so
ardently excyteth the/ & so myghtyly doth rayse the
that thou fall nat to erthely thynges by thyn owne
nature & burden/ thou dost nat receyue that grace
by thyn owne thynkyng or labour/ but all only by
the goodnes of heuenly grace & the respecte of God
for that thou shuldest pfyte more & more in vtrous
lyuyng & in humylyte/ & that thou shuldest spare
the ayenst batayles for to come and also that thou
shuldest cleue to god almyghtye with affeccon of

Chethyde

With a feruour of deuocyon & stedfast Wyll / some the
fyre doth often bren but þ flame therof doth not als
cende without fume or smoke / right so the desyre of
some men is in heuenlye thynges but they affecty
ons be not fre fro temptacions of the flesshe / & there
fore they do not alway purely for the honour of god
that whiche they aske so effectuously of god such is
ofte tymes thy desyre whiche thou sayd was so im
portune / for that desyre is not pure and perfyte / the
which is infecte with mannes proper commodyte /
aske thou therfore not such thynges as be delectable /
or profytable to the / but such as be woorthypfull to
me for if thou iuge right thou oughtest to pfer myn
ordenaunce befoze they desyre and all other thynges to
be desyred / and to folow my Wyll & ordonaunce I
knowe thy desyre / and haue herde thy manyfolde
syghynges & wepiges / thou wolde now be i the ly
berte of thy glory of the chyldren of god / it delecteth
the now to be in the eternall hous of god that is to
say in þ heuely countrey where full ioy is but thoure
is not yet come / thou must yet haue labour and bas
tyle ayenst thyn enemyes / & so haue the tyme of p
bacion here afore thou come to euerlastyng glory /
& rest: thou wolde be fulfylled w that hye goodnes /
but thou mayst not haue it yet / I am the essencrall
goodnes of man / abyde me sayth our lorde vnto I
call the to my kyngdome. Thou must be purged & ex
ercysed here i erth afore thou come to me thou shalt
haue cōsolacion some tyme gyuen the / but the full
plente that sayntes hathe in heuen shalt thou not

Parte.

haue whyle thou lyuest here/ be thou therfore reed^e
forted & stroge both in thy doinges & in thy suffra^{ce}
the contrarioulnes of nature: thou must do on the
clothyng of grace & innocenye & be chaūged in to a
newe man thou must often do that thou wolde not
& that thyng that thou wolde do thou must leue y^e
please the other men shall pcede and come to effecte
& that thyng that thou hast a pleasure in shall not
come to effe^{ce} p^{er}u^{er}ture/ also what other men say
shal be herde & what thou sayst is set at noughte/ o^r
ther men shall aske & they shall haue they^r askyng
but thou shalt aske & not spe^{de}/ other men shal be cō^m
mended in mēys mouthes/ and of the no man shall
speke/ other p^{er}sones shall haue this off^{ice}/ or that
cōmpt to them/ and thou shalt be demed vnprofy^{ta}
ble/ for such thynges is man ofte naturally heuy &
a grete thyng it is if thou bere such w^{it}hyll mouthe
and mynde in such thynges with other lyke is man
pued/ whether he be the true serua^{nt}e of god/ how
he can denye hymselfe & breke hym in aduersytees
scardly thou shalt fynde ony thyng enioyned or lay
de vnto y^e to do/ for the whiche thou nedyst to suffre
deeth as thou shalt fynde thinges 2^{er}rary to thy wyll
whiche y^e must suffre moost whan thynges dy^sscor^e
dyng to thy mynde whiche appereth to y^e lesse pros
fytably iⁿ excecuciō / be cōmaūded to the & for asmech
as thou art vnder the domynyon of power of other
to whom thou dare not resyst therfore it is sene har
de to the to folowe alwey y^e wyll of other / & alwey
to leue thy proper wyll/ but beholde sone & consyder

CThe thynde

well the ende of thy labours which is not far fro the
Also gyue hede to the frute of them to gether with þ
infynyte rewardes of the same / and thou shalt haue
no greuaunce in suche labours / but a grete cōforte
of thy pacyence for as for that lytle pleasure þ thou
wylfully forsakeſt now in this lyue thou shalt euer
haue thy wyl don in heuē / for thou shalt haue there
all þ thou wylloz can deſyre / thou shalt haue there
power of all goodnes without ony drede to leſe it /
there thy wyl one euer with me ſhall coueyte oz deſ
ſyre no ſtraunge / pryuate oz worldly thynges there
ſhall no man reſyſt the / ne none complayne on the /
none ſhall let the oz withſtāde the / but all that thou
deſyreſt ſhall be preſentyd to the / & they ſhall fulfyll
all thyne affeccyon oz deſyre vnto the fulnes of the
ſame / there ſhall glozy be gyuen in rewarde for re
preues here pacyēty ſuffred / and þ pall of laude for
heuyneſſe and for the loweſt oz laſte place that thou
haſt be cōtēnt with / thou ſhalt there receyue euerlaſ
tyng reygne / there ſhall apere þ frute of obedyēs
here kepte for god / the labour of penaunce ſhalbe re
warded with ioy / & humble ſubieccyō ſhalbe crow
ned with glozy / bo we þ therfore vnder euery manis
neſ hande / & forſe thou not who commaundeth the
for to do this thinge oz that / but ſtudy thou w grete
dylp gence that whether it be thy prelate thy felowe
oz lower than thou / that intēdeth to do ony thyng
that thou take all ſuche thynges well and with pa
cyence / and that thou fulfyll theym with very good
and deuout wyl / let this perſone ſeke this thyng

Parte.

¶ he that thyng / be he glad of this thyng / and he
of that / or he commendyd in this / and he in that / be
they neuer so few or multiplyed / ioi thou ney-
ther in this thyng nor i that / but alonly to be byly-
pored or dyspyled & i my pleasure & honour / & ouer
all desyre that whether thou lye or dye / god alwey
be glorified in y or by the. ¶ The. lv. chapter a mā
beyng in heuynes & desolaciō sholde cōmytte hym
in to the handes of god / & to his grace sayenge.

Unde god holy fader blessyd be thou now &
euer / for after thy holy plesure / so thou hast
done to me / and all that thou dost is good I beseeche
the good lord that thy seruaūte may ioi in the and
not in my selfe / ne in none other thyng but in the /
or ordred to the / for thou alone art verye gladnesse /
thou art my hope my crowne of reward thou good
lord art my ioye & honour / what haue I / or ony of
thy seruaūtyes y we haue not receyued of thy good-
nes / ye without our meryte / all be thyne that thou
hast gyuen and made / I am but pore & haue be in
trauayle fro my youth / & often my soule is heuy vn-
to wepyng & some tyme it is troubled agayn it selfe
for passyōs fierly inrysyng / I desyre good lord y
ioi of peace / I aske y peace of thy chosen chyldren y
which be nourished & fed of the i the lyght of iwarde
& eternall solacyō / yf y good lord graūt me peace /
if thou graunt me inwardly holy ioi than shall the
soule of thy seruaūte be full of louyng and deuoute
praysyng of thy infynyte goodnes / & yf thou with-
drawe the fro me / as thou hast often wonte to do /

¶ The thynde

than may I not ren the way of thy commaundementys that is to say fulfyll them / but moze thy seruaunt is than arted to knocke his brest & to knele for grace and cōsolacyon afore had for that it is not with hym now as yesterday and the day before whan thy lanterne of lyght shone vpon hym and illumyned his soule / and was defended fro the inwarde temptacyons vnder y shadow & shyld of thy wynges ryght wyse father & euer worthy to be most loued y houre is come that thy seruaunt sholde be proued in / it is worthy father y thy seruaunt suffer this houre some what for the / Thou knewe in thy eternall p̄sens an houre for to come in the whiche for a lytell tyme thy seruaunt shold outwardly be ouercome & yet within forth be euer luyngge ayenst y / that he sholde be bys lypended / contēpned / and dyspysed for a tyme in the syght of men / by sorys / peynes / & passyon / that he a ryle agayne with the in y mozne of a newe lyght of grace & after that be glorifyed in heuen / for all such humylyacyons holy father thou hast so ordeyned & wylled & after thy cōmaūdement so be it fulfyllled in me. This is thy grace y thou good lord she west to thy frende to suffre troubles here in this worlde for thy loue as ofte / Whā so euer / & i what so euer wyse thou dysposest or suffrest it to fall / without thy counceyle and prouydence . And also withoute cause no thyng is done here in erthe / It is good to me good lord / that thou haste humbled me that I may ther by lerne the ryght wyse iugementes / and therby caste frome all pryde and presumpeyon of herte / It is

Parte.

very pleytable to me y I haue suffred oz had suche
cōfusyon / that I by the erudicion of it sholde rather
seke thy consolacyon than mannes in suche aduersy
te / I haue lernyd also therby to drede thy inscruta
ble iugemētis wherby thou prouest & scourgest the
ryght wysse man and y wycked / and that not with
out equyte and right wysnes I thāke the that thou
hast not spared my synnes but punysshed me with
scourges of loue / ye bothe within & without with
sores and anguysshes / no creature vnder heuē may
cōforte me in myne aduersytes but thou good lorde
y very and heuenly leche of mannes soule that smy
test and helyst agayne / Thou ledest vs in to sharpe
peynes of body & suffrest vs to be ledde in to dedely
synne somtyme / and thou bryngeest vs out therof a
gayne by thy grete grace / Thy dysceplyne be vpon
me / and thy scourge shall teche me the wayes of ver
tue and mekenes / O fader I am here in and vnder
thy handes / & I enclyne me vnder thy rodde of cor
reccyon / Smyte my backe and my necke that I may
bowe and refourme my crokydnes vnto thy wyll /
Make me meke and lowly that I may lyue alway
at thy wyll / I cōmytte me to the good lorde with all
myne for to be correcte / For better it is to be punys
shed & correcte here / than after this lyfe / thou know
west all thynges and nothyng is hydde i mannes
soule oz conceyng fro the / afoze ony thynges be ma
de / thy wysdoome knoweth them for to be / it is not
nedeful y any man teche oz warne the of ony thyng
that is done here in erthe. Thou knowest what pro

CThe thynde

fyte or payne is expedyent to me and moche trybula-
cyon auayleth to pouрге the fylthe and trust of my
horryble Synne and bytes / therfore do thou with
me after thy pleasure and despyse not I beseeke thy
grace my synfull lyfe for thou knowest it best graunt
me good lord grace to knowe that I am bounde to
knowe and to loue that I ought to loue / to prayse þ
thou wolde I sholde prayse / and to repute þ is pre-
cious in thy syght / & to refuse all that is vyle afore
the / gyue me grace good lord not to Iuge thynges
after myne outwarde syght ne after the herynge or
the relacyon of vncunynge folke / but truly to dys-
cerne of vnsyble thynges & spyrituall / and aboule all
thynges to enquire and folow thy wyll & pleasure /
mannes wyttes be often dysceyued in iugemēt / als
so the louers of the worlde be often dysceyued in lo-
uyng all onely thynges vnsyble / What is a man þ
better that men repute him more or better thā he is
i dede / a deceyuer deceyueth another one bayne mā
another / one blynde man another / & one speke pers-
sone another / Whyle he so exalteth hym. And yet in
trouche he more confoundeth hym than auunceth
Whyles he so baynly dothe laude / or prayse hym for
howe grete cōmendable & holy euery man is in thy
syght so worthy & grete he is and no more.

CThe. lvi. chapeer / A man sholde gyue hym to hū-
ble warkes whan he is not inclyned or dysposed to
hys warkes.

Son thou mayst not alwaye stande in feruent
desyre of vertu / nor in the hyghe degre of cō-

Parte.

temptacion / but it is nedefull to the sometyme for þ
fyrst corrupcyon of mankynde to descende to lower
thynges / and to bere the burden of this corruptible
lyfe wth teduousnes & agaynst thy Wyll for as longe
as thou berest thy mortal body thou shalt fele wep
nes & heuynes of thy herte / thou must therfore why
les thou lyuest in this mortall lyfe ofte mourne and
sorrowe of the burden and contradyccyon of thy bo
dye to thy soule for that thou mayst not continually
and without cessynge gyue hede and cleue to spūall
studyes and to godly cōtēplacyon / than it is expedy
ent to the to fle to lowe and outwarde warkes / and
to take thy recreacyon in the exercyse of good dedys
& so to abyde fermely my cōmyng and heuēly bysy
tacyon / and with that pacyently to suffer exyle and
dysnesse of mynde / vnto that I bysyte the agayne &
delyuer the frome all teduousnes / for I shall make
the forgete all such annoyces & labours & to ioy in ins
warde quyetacion of soule / I shall lay afore the cō
solaciōs of scripture that with glad herte thou may
begyn to walke in my cōmaūdemētes & say the pay
nes and passyons of this worlde be not worthy to þ
glozy of heuē / the which shalbe manifested & shew
ed in vs after this lyfe. ¶ The .lvij. chapter / a man
sholde not repute hymselfe worthy to haue cōsolacy
on / but rather worthy indygnacyon sayenge.

Unde I am not worthy to haue thy consolac
cyon nor any spirituall bysytyaciō & therfore
thou good lord doost nothyng agayne ryght wys
nes / whan thou leuest me in penurys / nede / and des

CThe thynde

solacyon / if I myght yet out fro me teris of contricy
on to the symplytude of the See yet am I not woꝝ
thy thy cōsolacion I am not woꝝthy but to be scour
ged and punysshed / I haue so greuouſly / & many
foldely synned / and offēded the in trouth / I am not
woꝝthy thy leest cōsolacyō / but thou good lorde be
nygne & mercifull that wyll not thy werkes holde
peryshe to ſhewe the ryches of thy excellent good
nes in to the beſell of thy mercy / ye without my p
per meryte / thou withſaue to cōfort me thy ſeruaūt
aboue all mannes meſure / for thy conſolacyons be
not after mānes fables / what haue I don my good
Lorde that thou ſholdeſt gyue me ony celeſtyall cō
ſolacyon / for I knowe not that I haue done ony
good / but alway prone to byce and ſlowe to amēde
me / trewe it is that I ſaye I can not ſaye not / yf I
ſholde ony other wyſe ſaye thou ſholdeſt ſtanpe a
gayne me / and no man ſholde defende me agayne
the / what haue I deſerued for my synnes but hel &
fyrre eternall / In trouthe I confeſſe that I am woꝝ
thy all deriſyon and contempte / it ſemeth me not to
dwell amonge deuout perſones / and thoughe I be
re ſuch thynges impacientlye / yet ſhall I laye and
reproue my synnes agayn me that I may the ſoner
opteyne thy mercy / what may I ſay that am ſo gyl
tye and full of all cōfuſion / I haue nothyng to ſay
but only this worde / Lorde god I haue euyl inely
nacyons / and greuouſly haue synned / Haue mercy
on me & forgyue me I beſeke the / ſuffer me a lytell
that I may ſorowe and bewayle my ſynnes afore I

passe hens vnto the countrey of darkenes couered
 With þ darkenes of dethe / and what dost thou aske
 moost of a Wretched synner / but that he be sorofull
 and made meke of his synnes / in very cōtryciō / and
 humpylacion of mānes herce / is very hope of forgy
 uenesse / manny's concience so troubled With contri
 cyon is reconlyled to god / also grace losse by synne
 is repaired / and therby man is defendyd fro the wra
 the of god / & there meeteth to gether in holy kyssyng
 and halsyng of god almyghty & the penytēt soule /
 the humble cōtricion of synners is an acceptable sa
 cryfyce to the good lord / gyupnge a more sweete
 dour vnto thy goodnes than incense by fyr / it is als
 so the pcyous & acceptable oymēt that thou good
 lord wolde to be mynystrid to thy fete / for thou ne
 uer dyd ne dost despise but gladly receiuest vnto thy
 grace a cōtryte & an hūble hert / there is the place of
 refuge fro the face of wrath of the enemye / there is
 clenysyd and amendyd what so euer fylthe is otherz
 wyse done.

¶ The. lviij. chapter / grace is not
 myxt with folke that delyteth in erthely thynges.

S On grace is a pcyous thyng / it woll not
 be myxt With straūge thynges nor w erthly
 cōsolacions thou must therfore auopde from the all
 þ ipedymētis of grace if thou wylte receyue it / aske
 a secrete place to thy cōtēplacion loue to dwell With
 thy selfe alone / seke not beyne spekyng with other
 but rather be thou occupied With deuout prayer to
 god that thou may haue a cōpuncte mynde & a pure
 cōcyēce / se thou accōpte all the worlde of lytell pryce

CThe thynde

in thy estymacyō and afore all worldly thynges pre
farre thou the honour & medytaciō of god / for thou
mayst louyngly thynke on me / & with that delyte i
worldly & transytory thynges / thou must seperat &
Withdraue thy selfe fro y knowlege & dere frendes
& thy mynde fro all bodely solace / as saynt peter the
apostyll couceyleth in his epystell / all crystē folke y
they as straungers & pylgrymes absteyne from all
suche fleshely and worldly thynges or pleasures / o
what sure passynge & trust shal he haue in his decel
se / that is not than ouercome with ony worldlye af
fecciō / but hath his hert sadly fyrte i god almighty
and loled fro all erthely thynges abestely man knos
weth not the fredome of mānes soule / pet if he desyr
re to be spūall / he must refuse as well his nye frēdis
as suche as be far fro hym in consanguynyte / & also
he must be moost ware of hym selfe / if man perfytes
ly ouercome hym selfe he shall y soner subdue other
enemys to hym / perfyte byctory is a man to ouer
come fyrste hymselfe / he that holdeth hymselfe subs
iecte so that sensualityte obey to reason / and reason o
bey to god in all thynges / Suche a man is the bes
ry cōquerour of hymselfe and lorde of the worlde yf
so be that thou fully desyre to atterne that degre / &
hegght / thou must manlye enforse thy selfe and bes
gynne and to put thyne are to the rote of thy soule /
so that thou may plucke bp by the rotis and destroy
the hydde and the inordynate Inclynacyon to thy
selfe and to all pryuate and worldly goodys of this
byte that a man loueth hym to Inordynatelye all

Parte.

moost all cometh that is yll in man which loue ther
fore if it be ouercome we shall haue consequently i vs
grete peace & tranquillyte but for as moche as fewe
folke laboꝛeth to dye to themselfe / that is to saie to
morte fyre such contrarietyes in hymselfe / noꝛ go
eth not out of them selfe by contemplacion oꝛ exer
cise of vertu / therfore they lye wrapped i themselfe
& may not be lyfte aboue them selfe spūally in soule
but he that despyeth frely to walke with me / it is ne
defull that he mortyfye in hym selfe all yll & inordinate
affectyons so that he do not encline ne cleue to
ony creature by pryuate loue of occupyces. ¶ The.
lix. chap. / of dyuers mouynges of nature & grace.

SOn se thou gyue hede dyligently vnto the
mouynges of nature & grace / for theyꝝ moui
ges be very subtyll & strarous & scarcely they may
be pcepued but if a man be inwardly illumined eue
ry man loueth & despyeth that thyng that is / oꝛ ses
meth good / and every man pꝛetendeth i his wordis
& sayenges some goodnes and therfore many be de
cepued vnder the pꝛetēs / & symplytude of goodnes /
nature is wply & therfore it draweth / snareth / and
disceiueh many weyes & it hath euer it selfe for his
ende / but grace walketh & maketh man walke sym
ple without colour oꝛ decepte / it maketh man to de
cline and fle from all yll / it pꝛetendeth no snarys of
decepte / and it maketh man do his werkys all pure
ly for god / in whō also he spūally dothe rest / nature
doth dye agaynst his wyll he wyll not gladly be op
pressyd oꝛ ouercome / ne he wyll gladly be obedyent

CThe thynde

oz subduer vnder other but wth byolence/ grace dothe
the contrary/ for it maketh man to stode to mortys
fye hym selfe. Also it resysteth to sensualyte / and so
bydeleth hir y^e she rebell not / grace maketh a man
to be subiecte to other / It maketh hym to desyre to
be ouer come / It wyll not suffer man to vse his ow
ne lyberte / It maketh man wyllynge to be euer vns
der dyscypline / It maketh man not to coueyte do
myrnacyon vpon other but alway to be on lyue and
stade vnder God / and for God to blowe humbly to
euery man / Nature laboureth and studyeth euer to
and for his owne profyte and gyueth hede what lus
cre & auantage he may gette by other / but grace at
tendeth not to his owne p^{ro}fyte / but rather he attens
deth what is good & profytable to many / nature de
syreth gladlye honoure & reuerence / & grace gyueth
all honoure and glory feythfully to god / nature dre
deth cōfusyon & cōtēpte / & grace ioyneeth to suffre cō
tynually represses / & turment for the name of Iesu
Nature loueth Idlenes and bodyly rest / and grace
can not be Idell / but seketh gladly some profytable
labour / Nature seketh fayre thynges and curpous
and labo^{re}th byle thynges and gros / and grace des
pyteth in symple & humble thynges / it despiseth not
harde thynges nor to be idued with olde garmētis
Nature beholdeth tēporall thynges / and ioyeth at
erthely lucre / It is heuy at harme & anone ipacys
ent & w^{ro}athfull at an iniurous wo^orde / but grace be
holdeth thiges eternall it doth not iclyne ne cleue to
tēporall thiges / wherfore it is not troubled i losse of

Parte.

Worldly goodes ne bered at sharpe & harde wordes
for he hath put his treasoure & ioy in heuen where
nothyng may peryllhe / nature is couetous and it
soner & gladlyer receyueth than gyueth. Also it lo-
ueth pouerte and pryuate thynges but grace is pyte-
ous and large to the poore & nedye / it escheweth syn-
gularyte / it is cōtent wth fewe thynges / & it Jugeth
that it is better and more blessyd to gyue than take
Nature enclyneth a man to the loue of creatures as
to his owne body / to bayne syghte and mouynges
& to suche other thynges / but grace draweth to god
and to vertues / it forsaketh the worlde and creatu-
res therof with all vanities it hath carnall desyres &
it restrayneth wauerynge or wandrynge about & it
maketh man asshamed to be in open place / Nature
hath some out warde solace wherin his sensys delyt
te / grace seketh solace in god only / & it delyteth in ce-
lestiall thynges aboue thynges bysyble / nature mo-
ueth man to do all his dedis and warkes for proper
auayle it wyll do nothyng frely but trustith for his
good dede eyther as good a dede or a better or at the
fauour or laude of man / therfore it setteth moche by
them be they neuer so exyle / but grace seketh not as
ny temporall thyng / nor it asketh none other thyng
but alone for rewarde / nor it asketh no more of tem-
porall thynges / but that he may be y^e helpe of them
come to thynges eternal / Nature ioyeth of the mul-
titude of carnall frendes and kynnes folke he hath
pyrde of noble kynne or of the noble place y^e he is born
ne in / it gladdeth to be with myghty men and with

The thyrde

his peris / but grace maketh mā to loue his enemy
es / nor he is not proude of the multytude of frendys
ne it reputeth not nobyltye of frēdes oz of place that
he cometh of / but if moze vertue be there than with
other it fauoureth moze þ poore thā þ ryche it hath
soner compassyō vpon an inocent than vpo a mygh-
ty man / it ioyeth euer in trothe & not in falshe de / & it
exorteth good folke to encrease of vertue and goods-
nes & to be assymylate to the soñe of god by wtu / na-
ture soone cōplayneth of default oz heuynes that he
suffreth / but grace suffereth paciētly all euylle / na-
ture maketh all thynges bowe to hym / it fyghteth
for hymselfe & reproueth / but grace referreth al his
cause to god / it maketh man to ascrybe no goodes
that he hath to hym selfe but to god onely of whom
all goodnes cometh oygynally / it maketh man hū-
ble & not to boste hym selfe p̄sumptuously it stryues
not nor p̄ferreth not his reason oz sētēce before ano-
ther / but i euery cause oz fortune he submyttech h̄
selfe to the eternall wysedome & iugemēt of god / na-
ture desyrez to knowe & to here nouelties / he wyll
also apere forthwarde and haue the syght and expe-
ryens of many thynges by his outwarde senses he
desyrez to do such thynges þ laude and grete pray-
syng cometh of but grace doth not desyre to knowe
and perceyue newe oz curpous thynges / for all such
bayne desyres cometh of the olde corrupcyon of syn-
ne / sēth no newe thyng and durable is vpon erthe
grace techeth the senses of man for to contrayn and
let the bayne glozy & pleasure of man / & to escheue

Parte.

all outwarde auantage / & to hyde mekely such thinges as be laudable & marueylous in hym / & to seke the laude and honour of god & a profytable frutfulness of euery thig & cūnyng that mā hath / it wyll not that man cōmēde hymselfe / ne exalte his vertu but it wyll ꝑ god be blessyd i his gyftes / the whiche gyueth euery thig after his fre charyte / & without our deseruynge. This is a supernaturall lyght & a specpall gyfte of god and it is a propre sygne and token of electe / & chosen persones & an ernes of euerlastyng saluacyon / which lyfteth bp man fro these erthely thynges to loue thiges celestyal & it maketh a spūall person of a carnall / the more therefore that nature is ouer come the more grace is yet in man & dayly is inwarde man that is to say the soule bysytēd & renewed with inwarde graces & bilytacyō after the Image of god. ¶ The .lx. chapter / of the corrupcyon of nature and the workyng of grace.

Iorde god that hast made me to thy Image & lykenes / graunt me thy grace / the which as ꝑ hast afore shewed / is so grete & necessary to my saluacyon ꝑ I may therby baynquyshe my ryght bad nature that draweth me to synne & pēdiciō I sele in my flesshe a lawe of synne that Impugneth the lawe of my mynde and maketh me thral to synne & to obey to sensuallite in many thynges nor I maye not resyst the passyons or mociōs therof / but yf thy holy grace infounded ardently to my hert assyst me Thy grete & abūdaunt grace is nedefull to me that nature therby may be ouercome in me whiche is al

CThe thynde

wey prone to yll appetyte & thought for that nature
lynally descendynge fro our fyrst fader Adam in to
his successyon after that it was bycrat & defoyled
by his synne & payne therof descended i to euery man
so that that nature the which was good / and right
wys whan it was made of the good lord / is now
for the bylete & infyrmyte therof so corrupte man &
the mouynge of it selfe to mā draweth euer to yll / &
lowe thynges / hys & heuenly thynges leste. For the
lytell vertue & strength of that nature the which res
mayneth / there is as who sayth a lytell sparke of fy
re wrapped and hyd in ashes. This is the naturall
reason of man belapped w grete darkenes / yet has
uynge dyscreciō of good & yll / of trouthe & falsenesse
thoughe it be vnable to fulfyll all that he approueth
noz may not vse yet the full lpght of truthe / noz his
affeccyōs helthfully / wherfore it foloweth good lord
de that I delyte i thy lawe after myne inward mā
knowynge thy commaūdement to be good / ryght
wysse and holy / arguynge also / and fyndynge all yll
and synne to be exchued and fledde / and yet in myne
outwarde man / that is to saye my body I do serue
to þ lawe of synne / whyles I obey more to sensuas
lyte than to reason in his mocyons / wherof cometh
that I woll þ whiche is good / but I am not of pos
wer to pfourme it I purpose i my mynde oft tymes
many good dedys or werkys / but for þ grace wans
teth that shold helpe my infyrmyte & febylnes / ther
fore I go alyde & cesse of good doynge / for a lytell re
systens / Therof cometh that thoughe I knowe the

Parte.

Wey of perfectyō and howe I ought to do / yet I a
ryse not by deuotyō of soule to suche pfytenes I am
so oppressyd and lettyd by my dull & corrupte body
thy grace good lord it is to me theragayn ful neces
sary to begynne goodnes and to profyte therein & to
fynysh the y same i pfytenes / for without that grace
I can nothyng do / and with the helpe of it I may
do all thynges necessary to me / o thou heuently gra
ce without y whiche no man may be of any meryte
or valour before god / nor any naturall gyfte is pro
fyttable neyther craftes ne rychesse / neyther beaute
ne strēgth / wytte or eloquēce be any thyng worthe
before the good lord and grace wante / for gyftes
of nature be gyuen Indyfferently to good folke and
euyl / But the gyfte of electe and good persones is
grace and loue of charyte wherby they be noble and
made worthe euerlastyng lyfe / that Grace is of
such worthynes that without it / neyther y gyfte of
prophecy / ne the workyng of myracles and sygnes
nor hye speculation or cūnyng auayleth any thyng
Also neyther feyth ne hope / nor other vertues be ac
cepte of god without grace and charyte / o thou ble
syd grace that maketh hym that is poore in Soule
ryche in vertues / and hym that is meke abundaūt
of goodes spryтуall / come and dyscende in me / re
plenyshe me soone with thy consolacyon / that my
soule fayle not for werines / and drynes of mynde I
beseeche the good lord that I may fynde grace and
mercy i thy syght / for thy grace is I nough to me if
other thynges wante that nature asketh / if I be ver

The thyrde

ed/or troubled w many trybulacyons I shall drede none euyl Whyle thy grace is With me/ that grace is my strength for it gyueth couceyll & helpe to hym that hath it/ It hath power vpon all iugemētes / & wyse dome vpon all wyse men/ It is þ maystres of trouth and the techet of dyscyplene the lyght of the soule the conforte of pressures the chaser away of heynes/ the auoyder of drede/ the noys of deuocyon the bynger forth of terys What am I wout grace but as a dreye tree Without moysture and an vnprofftable stocke to spyrytuall beleuyng/ Wherfore I pray the good lord that thy grace may euer puent me/ and make me busily gyuen to good workes by the helpe of chryst Iesu.

The. lxi. chappter we ought to forsake our selfe & folowe cryste With our crosse.

Sonne as farre as þ mayst forsake & leue thy selfe so moche more thou shalt passe in to me/ for lyke as the inwarde peace of mannes soule is to desyre nothyng Withoutforth so a man for sakyng hym selfe inwardly coiopneth hym to god / I Wyll that thou lerne to forsake or deny thy selfe persytely in my Wyll With all cōtradyccon or complaynt/ folowe thou me for I am the way / I am trouth & lyfe/ Without way no mā may go/ & Without trouth there is no knowlege. And Wout lyfe no man maye lyue I am the way of that thou oughtest to folowe/ trouth to Whom thou oughtest to gyue credēce/ and am lyfe that þ oughtes to hope in to haue/ I am the way vnmoueable & moost right/ I am trouth the infal

lyble & moost hye / & am lyfe without ende increat &
in the which standeth the very lyfe & blysse of spyry-
tes & blessyd soules / If thou abyde in my way thou
shalt knowe the very trouthe and trouth shall deli-
uer the / and thou shalt fynally come to euerlastyng
lyfe If thou wylt come to that lyfe as it is wyten
thou must obserue my commaundementes If thou
haue knowlege of trouth trust to me / & to my wo-
rdes / If thou wylt be my dysciple deny and forsake
thy selfe and folowe me yf thou wylt be pfyte sell all
that thou hast and gyue it to the pooze folke yf thou
wyt possesse euerlastyng lyfe despyse this present
lyfe / If thou wylt be auanced in heuē hūble y here
in this world / If thou wylt reygne w men in heuen
bere thy crosse here with me in erthe / For onely the
seruaūtes of y crosse fyndeth verely y way of lyght
& eternall blysse / lorde Jesu for asmoche as thy way
is the way of straytnes & of hardenes the which is
odpous to worldly folke / therfore I beseke y to gy-
ue me with the contempte of the world that I may
hate it verely as thou dyd / It is not acorpyng that
a seruaunt be preferred afoze his lorde / ne a dysciple
aboue his mayster / Thy seruaunte therfore ought
to be exercysed i thy wayes / for therein is helth & ver-
y holynes what euer I rede oz here belybe it I am
not refreshed / ne I take not full delectacyon therby
sone for that thou hast red & knowest these thynge
happy art thou / and thou shalt be blyssed if thou ful-
fyll them / it is wyten he that hath my cōmaūdemē-
tes in mynde and executeth theym in his conuersa-

The thyrde

cion he is he that loueth me and I shall loue hym & I shall shewe & open my selfe to hym and I shall do hym to syt With me in the kyngedome of my father good lord as thou hast sayde and promysed so be it done to me I haue take the crosse of thy hāde I shall bere it by thy helpe & grace as thou layde it vpon me whyles I lyue / for trulpe the lyfe of a good man is the crosse of penaunce / the whiche is the very wey to paradysse / the whiche wey I with other haue begonne / it is not lefull to go backe & to leue it / haue do byetherne go we to gether þ wey begon / Iesus be with vs: for his loue we take vpon vs this crosse of hardenesse / and therfore let vs abyde therein for his sake / for he shall be our helper that is our leder / bes holde our kynge goth before vs / he shall feyght for vs / folowe we hym ströglye drede we no parels be we redy to dye With hym goostly i þ batayle of vices & hardnes / ne let vs not fle from suche exercyse that we confounde not our selfe.

The. lxiij. chapter / a man sholde not be dyscomforted whan he falleth in ony aduersyte or defaute.

Son paciens & humylyte in aduersytes doth please me more than moch consolacyon / and deuocion in prosperyte had / why art thou heuy at a lytell woꝝde / or dede done or sayd agayn the yf more had be sayd or don to the / thou oughtest not to haue be moued at it / But lette it nowe ouer passe . This chynge that thou haste suffred is not the fyrste nor shall be the laste trouble or euyl that thou shalt suffer if thou lyue / Thou arte stronge and manfull I

Parte.

nough where none aduersyte is resystynge agayne
the/thou dost well counceyll and can well strengthe
other With thy wordes/ But Whā sodeyn trybulas
cyō cometh to thy doze/thou faylest thā both in coun
ceyll and strēgth gyue hede to thy grete fraylte the
which thou hast experyence of in lytell thynges obs
iecte agaynst the. And for thy helth whā such thyns
ges fall / lyfte vp thy herte to our lorde as thou best
can / and if it touche the yet let it not throwe y do w
ne ne longe vnbelappe y / Suffer such thynges pas
syetly / yf thou can not gladlye / and yf thou here not
gladly such but thou felest parauēture indygnacy
on in the / repress the Within thy selfe / & suffer none
inordinate worde passe from y / Wherby other shold
be sclaundered . A passyon areysed in a man shall
soone be apelyd and inwarde sorowe shall be made
swete if grace returne to man ayen yet I lyue sayth
our Lorde / I am redy to helpe the and to comforte
the moze than I dyd before yf thou wylt trust vnto
me and deuoutly call vpon me. Be thou moze quyet
and pacyent thā thou hast ben / It is not for nought
thou art often tymes troubled and tēpted greuouse
ly / thou arte a man and not god / thou art a flesshely
creature and none aungell / howe mayst thou than
thynke alway to abyde in one state of vertue / Whā
that was not graunted to Aungell in heuen / ne vnto
the fyrste man in paradys / the Whiche both felle
and stode not longe in y state of theyr creacyon that
they were create and sette in / I am he that arayles
theym that sorowe for theyr synnes / or that other

CThethyde

Wyle suffreth With pacyence aduersyte/ I auauice
them that know theyr infyrmyte/in to my dyuynys
te/Lorde God thy holy worde be blessyd/ it is swete
ter to me thā the hony come/ What shold I do i mas
ny and grete trybulacyons and angursshes / Were
not y thou cōforted me With thy holy & swete woꝝ
des/Whyles I shall come to the pozte of helthe euer
lastynge by pacyent suffraūce of aduersytes/ What
nedeth me force What and howe grete oꝝ many try
bulacyons I suffer/graūt me good lorde I beseeche
the good ende and an happye passynge frome this
worlde/haue mynde of me good Lorde and dyrecte
my lyfe and me in y way of ryghtwysnesse to come
to thy kyngdome.

CThe. lxiij. chapter/ how a man sholde not serche
hye thynges/ne seke auētures the which god woꝝ
keth here in his hyd Iugement.

SOn beware that thou dispute not of hye ma
ters oꝝ of y hyd iugementes of god / as Why
this man is damned oꝝ forsake and he lyfte bp to so
grete and hye grace. Also Why this man is so grete
lye punysshed with Syckenesse/pouerte/and suche
other. And this other / man so gretely auauiced to
rychesse and dygnytees. These thynges with suche
other exceedeth all mannes consyderacyon oꝝ know
lege/ for no mannys reason oꝝ dysputacyon may ser
che oꝝ compasse the Iugementis of God/ Therefore
Whan thyne enemye suffreth temptacyon to the in
ony such thynges/ oꝝ if other curious psones enqy
reth suche knowlege of the / and were agayne vnto

Parte.

them this sayenge of the prophete / thou alway blef
syd lorde arte euer right wyse and thy domys are al
way true & right wyse. And also this sayenge of the
same pphete / the iugementis of our lorde are trewe
and iustified in them selfe / My iugementes sayth
our lorde are to be dredde and not to be dyscussed by
mannes reason / for no mannes reason may cōpyse
them / also thou shalt not enquyre and dispute of the
merytes of sayntes whiche are hyer in merytes or
blyss / Suche bayne busynes gendzeth debates &
stryfes / they also nozysse pryde and bayngloze / als
so enuy aryseth of y same whyles he his saynt and
another his laboureth to pferre / to desyre / to know
or to serche such thynge is but vanyte without all
frute / and it displeaseth the sayntes suche oppnyon
For I am not God of dyscencyon but of vnyte and
peace / the whiche peace is foude moze in trewe hus
mptyacyon of man / than is his exaltacyon: Some
man hath moze deuocyon to this saynte / and some
to other Sayntes / but that is moze of deuocyon of
mannes affectyon than of goodlye or gostely zeale or
loue / I am he that made all sayntes / I gaue them
grace and I haue receyued theym to my glorie / I
euer knewe ony mānys merytes preuētyng them
with my wete blessinges / I haue knowen before
my louers & chosen seruaunts from the begynnyng
whom I haue electe & callid by me grace from the
reprobate and damnable cōuersacyon of the world
ly people / I haue chosen them & not they me / and I
haue drawe them to me by my mercy / I haue ledde

CThe thynde

them in temptacyons/and safely brought them out
therof/ I haue vlyted them with many and grete
consolacions/ I haue gyuen them perseueraunce of
goodnes/ and I haue crowned theyr pacyence/ I
knowe the fyrst man and the last that shalbe/ and so
of euery other thyng/ I shall se all my chose seruati
tyes with inestymable loue/ I am to be loued in all
my sayntes & to be honoured and blessyd ouer all in
eche of them/ y which I haue so gloriously magny
fied and predestyned without ony merytis goynge
afoze of theyr partye/ he therfore that despyseth one
of my leest sayntes oz electe psones/ he worshippeth
not y moost/ for I made bothe small and grete/ and
he that blasphemeth detracteth/ oz desprayseth ony
saynt detracteth me/ and all my sayntes in heue/ all
they be one by the bande of charyte/ all they cōsyder
and fele one thyng/ they woll one thyng/ and eche
of them loueth other/ and that is moze they loue me
aboue them selfe and theyr owne merytes/ for they
be rapte often aboue them selfe/ and drawen out of
theyr proper loue and gyueeth theym hooly vnto my
loue in y whiche loue they rest by entyer fruytyon
& gladnesse/ nothyng may chaūge oz depresse them
for they be full of eternall truth/ and they brenne in
soule w the ordoure of inextynguyble charyte/ such
folke as be carnall cesse to speke oz tell of the state &
glorpe of sayntes/ for they can not but loue pryuate
Ioye/ They do alwey and put to as they fauour/ &
not after the pleasure of the hye truthe of oure lord
cryste iesu/ In many folke is Ignoraunce but moost

Parte.

in theym that haue but lytell vnderstandynge and
therfore they but seldome loue ony persone perfytlly
or ghostly / many men be drawē by naturall affectyō
on & loue nowē to this saynt or man / nowē to that
& some to this / some to that / & as they behaue them
in these erthely thynges here / so they Imagē to be
of heuēly thynges. But grete dyfference is betwixt
þe thynges that Imperfyte folke do Imagyn or cō-
syder / and these thynges that deuoute & illumyned
persones seeth by heuēly illustracyon / therfore sone
be ware to treate vpon such thynges curiously that
excedeth thy knowlege / but labour thou rather / &
indeuour thyselfe that thou may be sorted with the
leest or lowest that is in heuē thowō the merytes
of good lyfe what auayleth it a man to know which
Saynt is more worthy in heuen than other / but yf
he wolde humble hymselfe the more or wolde gyue
more laude and prayse vnto God therfore / he
pleaseth god more that thynketh busily with repen-
taunce of the greatnesse and grete of his synnes / &
of the want of vertu that he hath wherby he dyffers
reth from the holynesse of sayntes / than he that dys-
puteth of theyr degre in heuen more or lesse. Better
it is a man with deuout prayers and weppynge to
pray to sayntes / and with humylyte of soule to ad-
quyre and purchas theyr helpe / than to enquyre by
vayne inquisycyon theyr secretes / They be well cō-
tēt euery chone with his ioy / If men here lyuynge
were content and wolde refrayne theyr vayne spe-
chyng / and contencion aboute theym / They haue

¶ The thyrde

no glozpe oz exaltacyon in theyr owne merytes / for
they assygne no maner of goodnesse vnto theyr owne
ne selfe / but to god all onely the whiche hath gyuen
them all thynges of his infynyte grace and charyte
they be replenysshed with so grete loue of god and
with so abundaunt and folowynge Joy there vpon
that no glozpe nor felycyte maye decreace / oz fayle
theym. And Sayntes in heuen the hyer they be in
glozpe / the more humble / and lowe they be in theyr
owne syght / and more nere / and dere to me in loue.
It is wyrtten in the apocalyps that the sayntes in
heue of humblenes dyd submitte theyr crownes be
fore god / and they fell on theyr faces before the hum-
ble lamble Cryst Jesu / adhowynge and worshyp-
pyng hym as theyr lord. God euer more lyuynge
withouten ende / Many folke enquyre very busily
Whiche saynt is more preferred in the kyngedome
of almyghty god / that can not tell yf that theyr selfe
shall euer be worthe to be accompted with the leest
Saynt in that kyngedome. It is not a lytell but a
grete thyng and grace to be in the leest sorte in he-
uen / where all that be there are greatly magnify-
ed of god / For all that be there be called and are the
chyl dren of god almyghty. Whan the apostellys of
God questyoned amonge theym / Whiche of theym
sholde be more preferryd in the kyngedome of He-
uen / They harde agayne the answer of our lord /
But yf ye be conuerted / and made meke / pure / and
without malice as chyl dren be / ye shall not enter
the kyngedome of euerlastynge lyfe / and he that hu-

Parte.

bleth hym as this chylde he is more worthy i þ kyn
gedome of heuē / Wo be to them that dysdayn to hū
ble them selfe w chylde / for they for theyꝝ pꝛesūpcio
& pꝛyde shall not be suffred to enter the humble yate
of heuē / the which admytteth none but humble and
meke folke / Who also be to ryche folke þ which be o
uercomen by Inordynate loue of theyꝝ ryches / For
suche ryche folke haue here theyꝝ consolacyons and
Joye. And therfore at the last pooꝛe folke that be he
re humble of herte and content with theyꝝ pooꝛe de
gre shall enter in to the gloꝛye of God for suche penu
ry and hardenes / Wꝛonges and other ylls as they
haue suffred here lyuynge in this vale of myserye /
Where ryche folke lyuynge here in welthe and plea
sure shall be shyt out with grete sorowe and lamens
tacyon / for þ they haue loste so Inestymable a Joy
for a short worldly delectacion that they had here ly
uynge Joy therfore ye humble folke and also pooꝛe
for ye shall enheryte þ euerlastynge ioye and kyngs
dome of god if ye lyue well here in this mortall lyfe
With perseueraunce.

The. lxiij. chapiter / all hope and truste that man
hath is to be fxyed in god all onely.

Iorde god what is my truste þ I haue i this
lyfe / and what is my moost solace / & cōfōrte
of all thynges vysyble þ I se vnder heuē / It is not
thou / Whose merrý is innumerable / yes sothelye /
whā hath it be well with me at ony tyme without
the / or whā might ony yll happe or come to me thou
beynge p̄sent / Sothely neuer / I had leuer be pooꝛe

¶ The thynde

with the/than to be ryche wout thy presens/ I had
leuer be a pylgryme here in erthe with thy presens/
thā to possesse heuen wout the. For where thou arte
there is heuē/and where thou arte not there is deth
and also hell/ Thou arte all my delyre/and therfore
I haue nede to lament/to pray/and crye contynuals
ly after the/ I may trust fullp in none but in the for
there may be no helpe in cases of nede/but in the on
ly my lordē god/ thou arte my hope/my trust/ & my
moost faythfull cōforte and helpe in all thynges/all
other persones seke theyr owne profyte and auayle
but thou alonly ptendest and sekest my profyte and
helthe eternall/ also thou turnest all thynges to my
Well/ ye & whā thou sendest me troubles/ affeccyōs
and temptacyōs all suche thou good lordē ordeynest
for my Wele and profyte/that by a thousāde wayes
arte wont to proue thy chosen and beloued seruaun
tes/in which probaciōs thou art not lesse to be pray
sed/than if thou had replenysshed vs with heuēly cō
solacions/ In the good lordē I put all my hope & so
coure/ I sette all my trybulacyōs and anguyshē in
the/for all y I beholde & se without the I haue pro
ued it in my me and vnstable. The multytude of car
nall frendys auayleth not/nor stronge helpers shall
not may helpe/ne wyse cōuceylers may gyue ony p
fytable answey or counceyll/ne the bokes of doctours
res may comforte ne ony p̄cious substaūce may dely
uer fro thy hande ne ony secrete place may defende
man/but if thou lordē god wyll assyst helpe/cōforte
cōuceyll/instructe/ & kepe hym all thynges that seme

Parte.

for to be ordeyned to mannes peace and felycyte/ If
thou be absent they be not worthy/ ne they haue or
gyue any true felycyte to any creature/ thou my lord
de god therfore arte the ende of all goodnes/ the hye
lyfe of all the profoude spekyng of all eloquence & the
moost stronge hope & solace of thy seruautes/ Wyne
even intendynge in to the/ I truste fullye in the my
lorde god father of mercyes/ Blesse and sanctify my
soule with heuenlye blessinge/ that it may be made
thy holy tabernacle and dwellinge place/ and the se
te of thy eternall gloze/ Nothyng be founde in me
at any tyme that sholde offende thy hye maieste af
ter the greatnes of thy goodnes and thy manyfolde
mercyes beholde me/ and here graciously þ prayer
of me thy pooze seruaunt beyng farre exyled i the re
gion of the shadowe of deth/ defende / and conserue
the soule of me thy seruaunt good lord whyle I las
boure amonge the manyfolde parcels of this corrup
tyble lyfe/ and directe it by thy grace cōtynually in
this lyfe vnto þ fynall cōtrey of euerlastyng peace
and charyte. Amen. 18 EE 51

**Here endeth the thyrde booke of John Gerson/
Imprynted in Lodon by Wynkyn de Worde i fletes
strete at the sygne of the Sonne.**



